

SLING SHOT

FREE

Issue #107

Autumn, 2011

SLINGSHOT

Crash the Party

Expose American

By Ignored

Folks in Arizona are calling for "creative diversity of tactics" during five days of protest November 29 - December 3 against the American Legislative Exchange Council's (ALEC) "States and Nation Policy Summit" in the Phoenix suburb of Scottsdale. ALEC helps corporations pass laws to increase their profits. The protest

Legislative Exchange Council

model laws to strengthen corporate power through deregulation, attacks on labor and immigrants, and by weakening environmental and health laws. The model legislation coming out of ALEC is introduced in state legislatures nationwide by thousands of state representatives and other politicians — and ALEC claims that roughly 47 percent of the proposed bills are

Who of 300 major US companies, trade groups and law firms.

Despite ALEC's bold-faced role in putting government at the service of corporations, most people haven't known about ALEC until recently. There were small protests at ALEC's spring meeting in Cincinnati and its annual meeting in New Orleans. In July, the Center for Media and Democracy released roughly 800 leaked model bills developed by the Council that are now on-line and subject to public scrutiny. If thousands of people disrupt ALEC's Phoenix meeting, it will help expose ALEC and make it a household name.

Twelve years after 50,000 demonstrators shut down the World Trade Organization meeting in Seattle on November 30 using a "diversity of tactics" to expose the way the WTO puts government at the service of corporations to exploit the Earth and her people, could history repeat itself in Phoenix



HUNGRY
In for
relief

Inmates Strike

By K. Kersplebedeb

By the time you read this article, prisoners across California will have embarked on their second hunger strike in just a few months. Rising up against conditions of torture, the first hunger strike lasted three weeks in July, with thousands coming together in an unprecedented show of unity and force. The

Crash the Party

Expose American Legislative Exchange Council

By Ignored

Folks in Arizona are calling for "creative diversity of tactics" during five days of protest November 29 – December 3 against the American Legislative Exchange Council's (ALEC) "States and Nation Policy Summit" in the Phoenix suburb of Scottsdale. ALEC helps corporations pass laws to increase their profits. The protest

model laws to strengthen corporate power through deregulation, attacks on labor and immigrants, and by weakening environmental and health laws. The model legislation coming out of ALEC is introduced in state legislatures nationwide by thousands of state representatives and other politicians — and ALEC claims that roughly 47 percent of the proposed bills are

Who of 300 major US companies, trade groups and law firms.

Despite ALEC's bold-faced role in putting government at the service of corporations, most people haven't known about ALEC until recently. There were small protests at ALEC's spring meeting in Cincinnati and its annual meeting in New Orleans. In July, the Center for Media and Democracy released roughly 800 leaked model bills developed by the Council that are now on-line and subject to public scrutiny. If thousands of people disrupt ALEC's Phoenix meeting, it will help expose ALEC and make it a household name.

Twelve years after 50,000 demonstrators shut down the World Trade Organization meeting in Seattle on November 30 using a "diversity of tactics" to expose the way the WTO puts government at the service of corporations to exploit the Earth and her people, could history repeat itself in Phoenix on November 30, 2011? By pushing state and local governments to serve corporate interests, ALEC is like an internal-US version of the WTO. Many folks around the country are making plans to be in Phoenix in late November, and solidarity protests are planned for November 30 nationwide.

American Legislative Exchange Council Exposed

ALEC's mission statement explains that it exists "to advance the Jeffersonian principles of free markets, limited



and day of direct action on November 30 aim to expose the cozy relationships between big-name corporate interests and the right-wing politicians who service them.

The Council is a non-profit forum where corporations work with legislators to write

signed into law. ALEC claims to have almost 2,000 legislator-members — about 1/3 of all state legislators from all 50 states, the vast majority of whom are conservative. 98 percent of its income comes from corporate sources representing a Who's

Continued on page 14



HUNGRY in for relief

Inmates Strike

By K. Kersplebedeb

By the time you read this article, prisoners across California will have embarked on their second hunger strike in just a few months. Rising up against conditions of torture, the first hunger strike lasted three weeks in July, with thousands coming together in an unprecedented show of unity and force. The second hunger strike may not be as large as the first, but it promises to be more brutal, and there is a real risk that prisoners could die. If you're on the outside, there are many ways you can support those on the inside in their struggle – indeed, your involvement and action are crucial.

The second hunger strike will necessarily build on lessons learned in July. While prisoners in many facilities were struggling against their own conditions, that strike was initiated by prisoner representatives in Pelican Bay's Security Housing Unit (SHU), a solitary isolation facility located in the remote edge of northern California by the Oregon border.

It is not surprising that the largest prisoner protest in years, one that brought together



and day of direct action on November 30 aim to expose the cozy relationships between big-name corporate interests and the right-wing politicians who service them.

The Council is a non-profit forum where corporations work with legislators to write

signed into law. ALEC claims to have almost 2,000 legislator-members — about 1/3 of all state legislators from all 50 states, the vast majority of whom are conservative. 98 percent of its income comes from corporate sources representing a Who's

version of the WTO. Many folks around the country are making plans to be in Phoenix in late November, and solidarity protests are planned for November 30 nationwide.

American Legislative Exchange Council Exposed

ALEC's mission statement explains that it exists "to advance the Jeffersonian principles of free markets, limited

Continued on page 14

TAKING SPACE

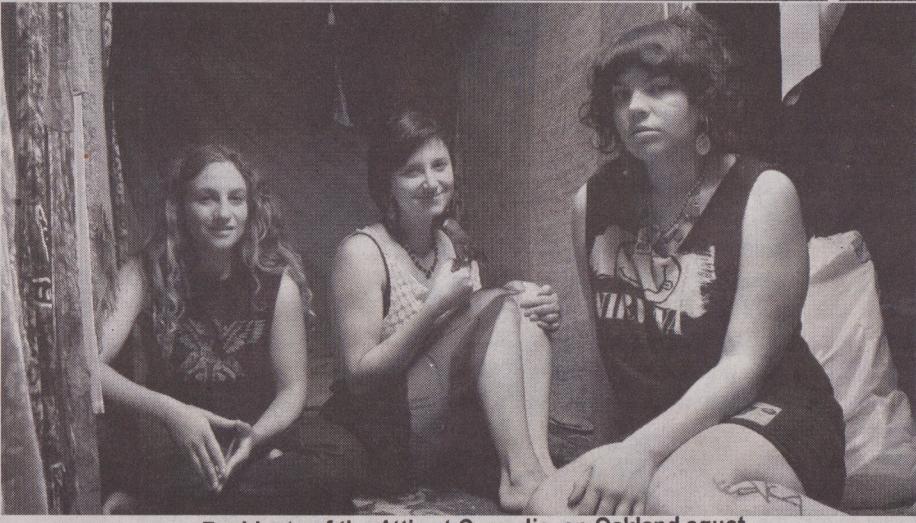
Beyond adverse possession: seeking revolution in Oakland's squats

by Samara Steele

This year unlikely revolutions have blossomed around the globe, with whole populations rising up, riding the wave of their own rage, dethroning dictators and denouncing disparity. It is hard not to be caught up in the euphoria of it all—the people of Egypt dancing in Tahrir Square as Mubarak's regime crumbled, the people of Tunisia carrying the flame of Bouazizi all the way to the capital, the anti-austerity protests sweeping through the town squares of Europe, the burning of London as disenfranchised youth released their rage in Tottenham.

Watching so many moments of human expression on the news, I couldn't help but celebrate the emotional victories of all of these people. However, I harbor strong doubts when I hear activists claim that these revolts mean "capitalism is collapsing." The myth that capitalism can somehow "collapse" is perhaps Marx's greatest error in his nearly flawless economic theory.

It can be fun to fantasize about the fiery end of capitalism—be it a collapse or a revolt—but economic modes of production don't die quite so easily.



Residents of the Attic at Comedia, an Oakland squat.

Capitalism has already collapsed about 8 times now. The worst was perhaps the Recession of the 1890s, during which entire countries went bankrupt and the populace overthrew various governments around the globe. Individual political and economic systems entirely toppled, but capitalism just started over. The people couldn't imagine anything new, so from the rubble of their burnt

out cities they just began re-enacting capitalist exchange.

In building our strategies to end capitalism, it's worth investigating the "fall" of the previous mode of production, feudalism.

During the reign of feudal distribution, a handful of noble-born aristocrats owned the land and means of production, while over 90%

Continued on page 8

you're on the outside, there are many ways you can support those on the inside in their struggle – indeed, your involvement and action are crucial.

The second hunger strike will necessarily build on lessons learned in July. While prisoners in many facilities were struggling against their own conditions, that strike was initiated by prisoner representatives in Pelican Bay's Security Housing Unit (SHU), a solitary isolation facility located in the remote edge of northern California by the Oregon border.

It is not surprising that the largest prisoner protest in years, one that brought together people from different nationalities and organizations, kicked off in the Pelican Bay SHU, for this unit embodies key aspects of the State's most ambitious, and destructive, policies.

Cells in the SHU have no windows, just fluorescent lights which are never turned off. Prisoners spend 22-23 hours a day thus confined; when they are allowed out it is to be brought (alone) to what is euphemistically called an "exercise yard" – in fact, just a larger enclosed space with grating instead of a roof. There are no contact visits with loved ones, ever. Violence from guards is commonplace. Merely shouting out to another prisoner through your cell door can be considered a disciplinary infraction. Prisoners are fed substandard food, they are punished collectively for issues involving individuals – generally on a "racial" basis – and their indefinite SHU sentences end only if they agree to "debrief," that is to say, to snitch.

These are the conditions in which people have spent years, even decades, of their lives – often with no prospect of ever getting out.

The SHU is best understood as a long-term behavior modification program. This kind of treatment was developed in the 20th century, under the auspices of both sides during the Cold War, with the goal of destroying people



Continued on page 12

SLINGSHOT

Slingshot is an independent radical newspaper published since 1988.

At the risk of implying that *Slingshot* has any set conventions, creating this issue of *Slingshot* was unconventional. Usually, we finish layout during a single weekend, but this time, the work of editing and designing ran into Monday night. After an anarchist debate in the Long Haul dispersed we ourselves debated fiercely over the cover image. Some strongly wanted it to depict armed people to demonstrate self-defense *by any means necessary*. Others felt the guns in the image were triggering and portrayed over-simplistic stereotypes of anarchists as being primarily interested in violence. The passionate discussion lasted for hours. Like the anarchist debate hours earlier there were moments of angry orations and hurt feelings. In the end we never reached consensus and the image is published over the objection of some collective members.

Even if we can't agree on particular images or even if we have reached consensus or not, all of us can agree that the current system is shit. But collectives are given the task to take on far simpler problems—like this introduction. When we get to work we see we are passionate about our ideas, our lives, and our commitment to each other even when we disagree and feel pissed off.

The world is teetering on the edge of revolution—yet it's possible the worst aspects of our lives may continue indefinitely. Many things are missing from this issue; such as the police murders of civilians in San Francisco and Oakland, and activists across the nation facing jail time for simply filming the police in public. Also, new rounds of protests have sprung up in California schools where students have been brutalized trying to occupy a building on UC Berkeley campus. We even got an article about unreasonable fines causing local homeowners getting evicted but it didn't make it in here. We hope the blow back from austerity will move people in the US to revolt, echoing uprisings all around the world. The forms that these revolts will take are unknown.

The time for us to make *Slingshot* come out more frequently and help push for radical change is more

Book: Conspiracy to Riot in Furtherance of Terrorism: The Collective Autobiography of the RNC 8

Edited by Leslie James Pickering (Oct 2011) Arissa Media Group www.arissamediaroup.com

In the days leading up to the 2008 Republican National Convention, police raided homes, rallies, and public parks, arresting the eight young activists who organized the RNC Welcoming Committee. While there were many groups facilitating protests of the convention, the Welcoming Committee was explicitly anarchist/anti-authoritarian, and operated on a leaderless model. After their arrest, the organizers were charged under the Minnesota Patriot Act with "conspiracy to riot in the second degree furtherance of terrorism." Since then, many of us have rallied in support of the RNC 8. But who are these eight extraordinary revolutionaries? And what can they teach us?

This book chronicles the lives of RNC 8 members in their own words. They tell their stories, recounting formative childhood moments, the development of radical ideals as young adults, and the organization of the Welcoming Committee. They also discuss their experiences of other actions, adventures traveling the country, and dealing with informants. A great book for anyone involved with activism, providing inspiration and useful internal critique. (samara)



Node Padjomo - Summer 2011
Po Box 2623

BOOK AND Reviews

DAYGLOAYHOLE, Issue #1

benpassmore.blogspot.com
benPassmore@rocketmail.com

When a porning oogle spills beer on his laptop, the computer morphs into an evil overlord that blows up half the world and enslaves most survivors. Out from the rubble marches a lone hero by the name of No Limitz: a katana-totting gutterpunk with a badass dog and his name tattooed to his forehead. No Limitz doesn't give a shit about saving the world—just about filling his belly—and perhaps it is his very lack of ideology that makes him immune to the evil computer's powers of enslavement. As No Limitz wanders the disseminated landscape in search of grub, he is forced to fight his way through roving bands of bloodthirsty cops, mutant scarbo rough bears, and various minions of the digital overlord. Created by the illustrator of the Raging Pelican, every page of this comic is studded with traveler jokes and hilarious details, inviting the reader to slow down and take it all in. I laughed my ass off at least five times while reading the fifteen pages—and I rarely laugh when I read. If you liked Brandon Graham's *Multiple Warheads*, you'll royally dig DAYGLOAYHOLE. (samara)



WARMER

aidankoch.com
gyunyunu@hotmail.com

Seattle zinester Aidan Koch splays the gentle fraying of the human spirit in a dreamlike collage of words and line drawings. Faces fade into horrific scribbles, empty word-



VEGAN: Ethics and Nutrition
C_best82@yahoo.com

Strike up the band! The movement now has another tract of front line animal rights ideas to join the small army of propaganda that already exists. This recent document though seems to directly respond to the spate of anti-vegan backlash—mostly from such books as the Omnivore's Dilemma and The Vegetarian Myth. The arguments seem clear-headed and at times joyfully snotty. I mean really why take such assholes as Michael Pollan seriously?—unless he's in conversation with an uptight vegan purist. Thankfully this zine isn't a put off. Though much of the knowledge is from books and internet factoids there is an underlying love for animals motivating this one. There are lots of pictures to warm you up with. The facts are stated and people can join the revolution and are not made to feel less if they don't. (egg)



Book: Patriot Acts: Narratives of Post-9/11 Injustice
Compiled & Edited by Alia Malek (Sept 2011) McSweeney's, Voice of Witness Series voiceofwitness.org

Meet Adama, a sixteen-year-old Muslim American who was seized from her home by the FBI on suspicion of being a suicide bomber. And Nick, a senior at Poma College who was arrested when he tried to board a plane with English-Arabic flashcards in his pocket. And Rana, a Sikh man whose brother was gunned down outside a gas station in the Bronx.

anarchists as being primarily interested in violence. The passionate discussion lasted for hours. Like the anarchist debate hours earlier there was moments of angry orations and hurt feelings. In the end we never reached consensus and the image is published over the objection of some collective members.

Even if we can't agree on particular images or even if we have reached consensus or not, all of us can agree that the current system is shit. But collectives are given the task to take on far simpler problems—like this introduction. When we get to work we see we are passionate about our ideas, our lives, and our commitment to each other even when we disagree and feel pissed off.

The world is teetering on the edge of revolution—yet it's possible the worst aspects of our lives may continue indefinitely. Many things are missing from this issue; such as the police murders of civilians in San Francisco and Oakland, and activists across the nation facing jail time for simply filming the police in public. Also, new rounds of protests have sprung up in California schools where students have been brutalized trying to occupy a building on UC Berkeley campus. We even got an article about unreasonable fines causing local homeowners getting evicted but it didn't make it in here. We hope the blow back from austerity will move people in the US to revolt, echoing uprisings all around the world. The forms that these revolts will take are unknown.

The time for us to make Slingshot come out more frequently and help push for radical change is more evident than ever. Readers should take our call for submission seriously and use this great resource to help fight against the forces of death and slavery.

Political projects like this often bore people. Radicals' communications too often reflect military thinking or the lifeless coercion of the courtroom. This might make you feel like you have to be strong and if you show any sign of defeat you are a failure: this is wrong. We are a community and a family. It's alright to be vulnerable. It's alright to strive for warmth, color and light. Thank you all for your tears.

...

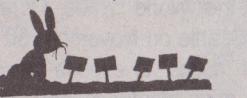
Slingshot is always looking for new writers, artists, editors, photographers, translators, distributors, etc. to make this paper. If you send something written, please be open to editing.

Editorial decisions are made by the Slingshot Collective but not all the articles reflect the opinions of all collective members. We welcome debate and constructive criticism.

Thanks to the people who made this: Abhay, Bird, CiCi, Dee, Enola, Eggplant, Ibrahim, Jeff, Ignored, Kathryn, Kerry, Kristi, Llosh, Luci, Mark, Samara, Solomon, Susie-Q, Sweet Potatoe, Yoyo

young activists who organized the RNC Welcoming Committee. While there were many groups facilitating protests of the convention, the Welcoming Committee was explicitly anarchist/anti-authoritarian, and operated on a leaderless model. After their arrest, the organizers were charged under the Minnesota Patriot Act with "conspiracy to riot in the second degree furtherance of terrorism." Since then, many of us have rallied in support of the RNC 8. But who are these eight extraordinary revolutionaries? And what can they teach us?

This book chronicles the lives of RNC 8 members in their own words. They tell their stories, recounting formative childhood moments, the development of radical ideals as young adults, and the organization of the Welcoming Committee. They also discuss their experiences of other actions, adventures traveling the country, and dealing with informants. A great book for anyone involved with activism, providing inspiration and useful internal critique. (samara)



**Node Padjomo - Summer 2011
Po Box 2623
Bellingham WA. 98227-2632**

This year was declared "The Revenge of Print" by some and if you want to catch a whiff of it you can check this shit out. Though this one doesn't focus on zines entirely so much as it covers Tape Trades, Mail Art and other resources. So really it might be construed as a splinter group out to get you to use the post office before it goes the way of video stores. I especially appreciate how it is hand made with trippy layouts, and how it comes out methodically three times a year. Next deadline is November 15th. And if you want to further investigate zines check out your local library, or find Zine World, Xeography, Debt or Maximum Rock & Roll. (egg)

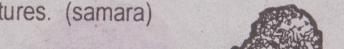
tattooed to his forehead. No Limitz doesn't give a shit about saving the world—just about filling his belly—and perhaps it is his very lack of ideology that makes him immune to the evil computer's powers of enslavement. As No Limitz wanders the disseminated landscape in search of grub, he is forced to fight his way through roving bands of bloodthirsty cops, mutant scarbo rough bears, and various minions of the digital overlord. Created by the illustrator of the Raging Pelican, every page of this comic is studded with traveler jokes and hilarious details, inviting the reader to slow down and take it all in. I laughed my ass off at least five times while reading the fifteen pages—and I rarely laugh when I read. If you liked Brandon Graham's *Multiple Warheads*, you'll royally dig DAYGLOAYHOLE. (samara)



WARMER

aidankoch.com
gyunyunu@hotmail.com

Seattle zinester Aidan Koch splays the gentle fraying of the human spirit in a dreamlike collage of words and line drawings. Faces fade into horrific scribbles, empty word-bubbles erupt from parted lips, chronology unwinds. Unnamed characters sit on porches guzzling two-buck Chuck, stretch out on beaches, and search for warmth in the spaces between gestures and words. An inverted hand motif seems to imply that every action manifests inwardly, as if, perhaps, the real narrator of the zine is some unconscious mind reveling in the lingering imprints of human experience. Fragments of oblique dialogue propel the reader along on this journey: "Some things will never be the same. Bones. And lungs..." This zine spawns more questions than answers as it motions towards those deeper truths for which we have no symbols or pictures. (samara)



OH MYCOLOGY?

by the RMC Organizers

This Labor Day weekend over 200 people

at times joyfully shout, I mean really why take such assholes as Michael Pollan seriously?—unless he's in conversation with an uptight vegan purist. Thankfully this zine isn't a put off. Though much of the knowledge is from books and internet factoids there is an underlying love for animals motivating this one. There are lots of pictures to warm you up with. The facts are stated and people can join the revolution and are not made to feel less if they don't. (egg)



**Book: Patriot Acts: Narratives of Post-9/11 Injustice
Compiled & Edited by Alia Malek
(Sept 2011) McSweeney's, Voice of Witness Series [voiceofwitness.org](http://voicewitness.org)**

Meet Adama, a sixteen-year-old Muslim American who was seized from her home by the FBI on suspicion of being a suicide bomber. And Nick, a senior at Poma College who was arrested when he tried to board a plane with English-Arabic flashcards in his pocket. And Rana, a Sikh man whose brother was gunned down outside a gas station in the first reported hate murder after 9/11.

Released on the 10th anniversary of 9/11, *Patriot Acts* is the latest installment of McSweeney's Voice of Witness series. It contains the first-person accounts of eighteen people who have been subject to human and civil rights abuses in the wake of 9/11, from discrimination to torture to FBI surveillance.

Written simply and clearly, this book is highly accessible and deeply moving. Don't be put off by the heavy subject matter: in spite of so much abuse and injustice, the narrators are brimming with hope. If you are having trouble explaining why you are radical to your liberal friends and family members, hand them this book. (samara)

**Radical Mycology
Convergence Reportback**

topic of focus at the RMC.

Workshops also included cultivation

Political projects like this often bore people. Radicals' communications too often reflect military thinking or the lifeless coercion of the courtroom. This might make you feel like you have to be strong and if you show any sign of defeat you are a failure: this is wrong. We are a community and a family. It's alright to be vulnerable. It's alright to strive for warmth, color and light. Thank you all for your tears.

...

Slingshot is always looking for new writers, artists, editors, photographers, translators, distributors, etc. to make this paper. If you send something written, please be open to editing.

Editorial decisions are made by the Slingshot Collective but not all the articles reflect the opinions of all collective members. We welcome debate and constructive criticism.

Thanks to the people who made this: Abhay, Bird, CiCi, Dee, Enola, Eggplant, Ibrahim, Jeff, Ignored, Kathryn, Kerry, Kristi, Llosh, Luci, Mark, Samara, Solomon, Susie-Q, Sweet Potatoe, Yoyo Khadafi and all the authors and artists.

Slingshot New Volunteer Meeting

Volunteers interested in getting involved with Slingshot can come to the new volunteer meeting on Sunday, December 11, 2011 at 4 p.m. at the Long Haul in Berkeley (see below.)

Article Deadline & Next Issue Date

Submit your articles for issue 108 by January 14, 2012 at 3 p.m.

Volume 1, Number 107, Circulation 20,000
Printed September 30, 2011

Slingshot Newspaper

A publication of Long Haul
Office: 3124 Shattuck Avenue
Mailing: PO Box 3051, Berkeley, CA 94703
Phone (510) 540-0751
slingshot@tao.ca • slingshot.tao.ca

Circulation Information

Subscriptions to Slingshot are free to prisoners, low income and anyone in the USA with a Slingshot Organizer, or \$1 per issue or back issue. International \$3 per issue. Outside the Bay Area we'll mail you a free stack of copies if you give them out for free. Note: they come in 1 lb. packages - you can order 1 package or up to 6 (6 lbs) for free - let us know how many you want. In the Bay Area, pick up copies at Long Haul or Bound Together Books in SF.

by some and if you want to catch a whiff of it you can check this shit out. Though this one doesn't focus on zines entirely so much as it covers Tape Trades, Mail Art and other resources. So really it might be construed as a splinter group out to get you to use the post office before it goes the way of video stores. I especially appreciate how it is hand made with trippy layouts, and how it comes out methodically three times a year. Next deadline is November 15th. And if you want to further investigate zines check out your local library, or find Zine World, Xeography Debt or Maximum Rock & Roll. (egg)

beaches, and search for warmth in the spaces between gestures and words. An inverted hand motif seems to imply that every action manifests inwardly, as if, perhaps, the real narrator of the zine is some unconscious mind reveling in the lingering imprints of human experience. Fragments of oblique dialogue propel the reader along on this journey: "Some things will never be the same. Bones. And lungs..." This zine spawns more questions than answers as it motions towards those deeper truths for which we have no symbols or pictures. (samara)

Patriot Acts is the latest installment of McSweeney's Voice of Witness series. It contains the first-person accounts of eighteen people who have been subject to human and civil rights abuses in the wake of 9/11, from discrimination to torture to FBI surveillance.

Written simply and clearly, this book is highly accessible and deeply moving. Don't be put off by the heavy subject matter: in spite of so much abuse and injustice, the narrators are brimming with hope. If you are having trouble explaining why you are radical to your liberal friends and family members, hand them this book. (samara)

OH MYCOLOGY?

by the RMC Organizers

This Labor Day weekend, over 200 people from many countries and cultural backgrounds gathered in northern Washington State and spent 4 days sharing knowledge about the many uses of the fungal kingdom at the world's first Radical Mycology Conference.

The fungal kingdom is the fifth and possibly least explored branch of the tree of life. As one of the youngest natural sciences, mycology (the study of fungi) has largely been kept to professionals and academics, however in recent years public interest in fungi has grown.

We consider the use of fungal species for environmental betterment as an extension of "radical" or "deep" ecology, which considers all beings as having an inherent value and interdependence.

Fungi are important to all living (and previously-living) things, and they play an especially vital role in the life cycles of plants. Fungi are responsible for the decomposition of all woody material, turning dead plant matter into fresh new soil so new plants can thrive. Also, certain fungi create complex networks of underground mycelium (that's the white stuff you see when you pull back a decaying log) that serve to channel nutrients and water between plants, helping maintain the health of the ecosystem beyond the fungi's immediate



needs. Newer studies are showing that fungi make up a significant portion of the inner structure of plants and help the plant ward off parasites.

With so many ecological disasters occurring throughout the world, fungi have emerged as a powerful ally in the fight to save the planet from ecological collapse. In the last decade or so, mycologists have discovered that the same enzymes that fungi produce to digest their food can also be used to break down toxic chemicals and petroleum products as well as filter farm effluent from watersheds. Species have been discovered that digest plastics, disposable diapers, motor oil, DDT, and Agent Orange. In addition, fungi may be used to remove heavy metals from polluted soil. This new field of "mycoremediation" was a main

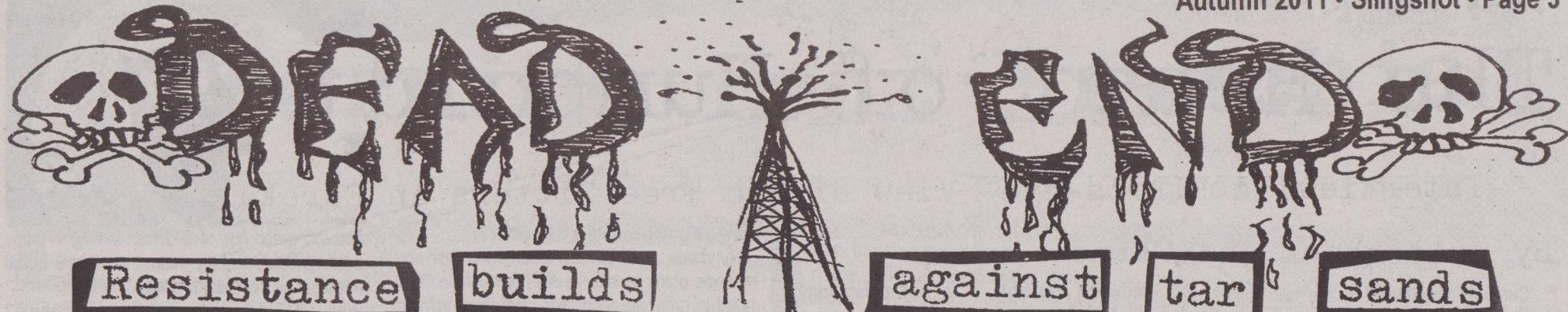
Radical Mycology Convergence Reportback

topic of focus at the RMC.

Workshops also included cultivation methods, mycopermaculture (mushrooms in the garden), mycomedicinals, mushroom paper and dye making, and fungi and lichen identification. Professional mycologists from Oaxaca presented on ethnomycology and folks from the Amazon Mycorenewal Project spoke on their work to clean up oil spills in Ecuador using oyster mushrooms. One presenter spoke about their work with the Mushroom Development Foundation, which teaches Indian farmers to grow mushrooms from agricultural waste as a supplemental income and food source.

All this took place on a communal farm, and by the end of the convergence, we had put theory to practice by setting up 2 beds of King Stropharia mushrooms to help decompose the humanure produced at the farm. We also installed burlap sacks full of Blue Oyster mushrooms around the farm's water source to help filter the water and prevent erosion to the surrounding hill side. In addition, a "mycelial burrito" of oyster spawn, cardboard and woodchips was established in the farm's forest garden.

To join the Radical Mycology Network please email radmycology@gmail.com or visit www.radicalmycology.com.



By Ignored

The on-going struggle to stop the Keystone XL pipeline — which if built would carry oil produced from Canadian tar sands in Alberta to refineries in Texas, Oklahoma and Illinois — is the latest attempt to make the process of human-caused climate change concrete and visible so we can try to slow it down. Between August 20 and September 3, 1,252 people sat in outside the White House and were arrested to pressure President Obama to reject Keystone XL — one of the largest eco civil disobedience actions since the anti-nuclear power movement in the 1980s.

Due to an unusual legal quirk, Obama has personal authority to deny a permit for construction. His State Department found in

fuels to alternative energy. Only organized resistance against the power structure can stop climate change.

To be successful, climate change activism has to move beyond its single-issue, reform orientation and understand that it is part of a larger struggle. On one side are corporations and valueless economic systems that promote efficiency for its own sake, divorced from any concern for human happiness or the health of the earth. On the other side are human beings and our love for freedom, pleasure, beauty, and life. At bottom, the struggle to stop climate change is a struggle of values and for meaning.

Unconventional Oil

You are already burning oil produced from

The first commercial exploitation of tar sands was the Suncor strip mine opened in 1967. Tar sands are dug out of the ground, loaded into huge trucks that can haul 400 tons of material (the largest trucks on earth) and mixed with hot water and chemicals to make the ore liquid enough to be pumped to a treatment plant. There, tar is skimmed off the top of the mixture and chemically treated to make synthetic crude oil. Two tons of sand must be mined to get one barrel of oil (1/8 of a ton). The process uses massive amount of water and energy and produces massive amounts of waste stored in huge lakes.

More recently, the oil industry has developed special drilling techniques to extract oil from tar sands without digging up the tar

carbon intensive per unit of energy as coal, which is normally the most carbon intensive fossil fuel. Tar sands production also uses a lot of water — roughly 2 - 4.5 barrels of water for each barrel of oil produced.

Dead End

Tar sands oil production is the face of things to come. As the easy to exploit oil begins to run out, oil companies are moving into deeper waters and more inconvenient corners of the world to keep the oil flowing — and investing hundreds of billions of dollars to develop unconventional oil supplies. Keystone XL is a long-term investment in continued oil dependence — money not available to develop alternatives to fossil fuels.

Perhaps one reason why climate activism hasn't significantly slowed fossil fuel development or redirected investment towards alternatives is because the climate problem is too big to comprehend. Keystone XL gives a face to the problem. Tar sands are the worst of the fossil fuels — the most desperate and the least sustainable.

But are tar sands really fundamentally different from other fossil fuels? No. All fossil fuels are unsustainable — dependent on non-renewable, limited resources. Burning any fossil fuel from "clean" natural gas to tar sand oil in your Prius contributes to climate change. Fossil fuels represent simplistic, short-term, means to an end technology. While everyone knows that burning oil isn't sustainable or good for the planet, we use emotional denial to get through the day — there is no way for any of us to continue our current lifestyles without



its final environmental impact statement released August 26 that the project would have

tar sands in Canada. In fact, the Keystone XL pipeline is just an expansion of the already

sands. While this might seem less environmentally disruptive than a massive strip

personal authority to deny a permit for construction. His State Department found in

Unconventional Oil

You are already burning oil produced from

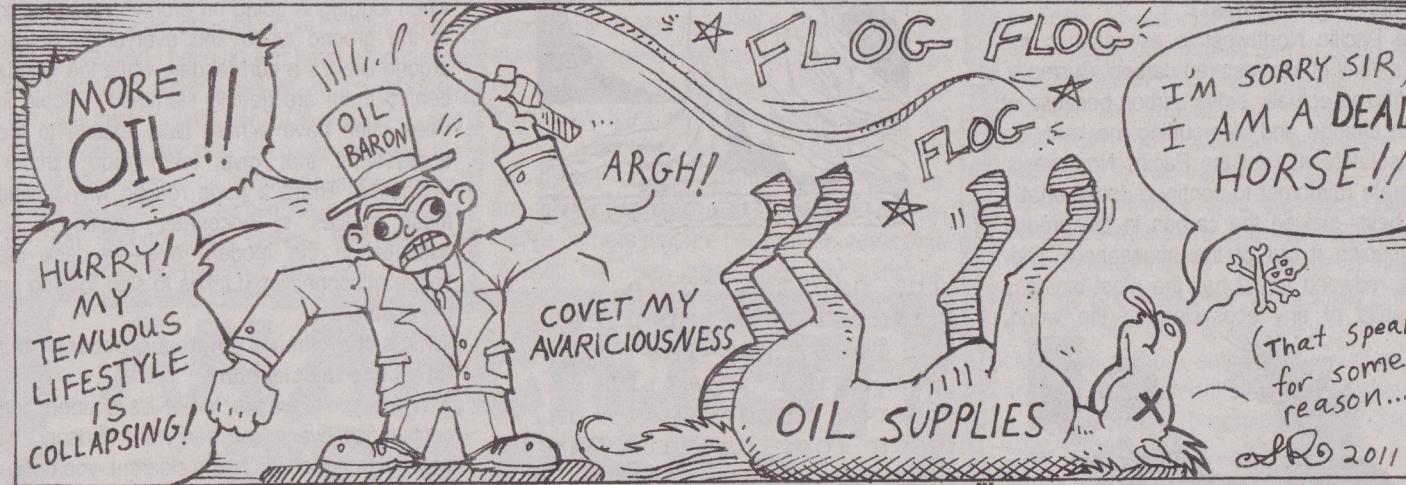
developed special drilling techniques to extract oil from tar sands without digging up the tar

alternatives to fossil fuels.

Perhaps one reason why climate activism hasn't significantly slowed fossil fuel development or redirected investment towards alternatives is because the climate problem is too big to comprehend. Keystone XL gives a face to the problem. Tar sands are the worst of the fossil fuels — the most desperate and the least sustainable.

But are tar sands really fundamentally different from other fossil fuels? No. All fossil fuels are unsustainable — dependent on non-renewable, limited resources. Burning any fossil fuel from "clean" natural gas to tar sand oil in your Prius contributes to climate change. Fossil fuels represent simplistic, short-term, means to an end technology. While everyone knows that burning oil isn't sustainable or good for the planet, we use emotional denial to get through the day — there is no way for any of us to continue our current lifestyles without fossil fuels.

The real issue is not just saying "no thank you" to tar sands oil or fossil fuels in general. The current system focuses on resources, production, power, technology and trade. Human beings and what makes our lives worth living — love, pleasure, freedom, self-expression, engagement with others and the world around us — are frustrating obstacles to efficiency and increasing corporate profits. If



its final environmental impact statement released August 26 that the project would have "limited adverse environmental impacts" and Obama is expected to approve construction of Keystone XL later this fall, bowing to the power of the fossil fuel industry and their "jobs" propaganda. Activists are keeping up the pressure to get him to change his mind.

No matter how the decision goes on this particular project, organizing against climate change is entering a new phase. After years of education, polite activism and international meetings, the power structure is all talk and no action. Obama and the big oil companies know that it makes no sense to invest \$7 billion building long-term oil infrastructure like Keystone XL if they're serious about limiting emissions, especially when alternative energy projects are starved for funding. The struggle against tar sands exposes the dead end of the corporate / industrial system's fossil fuel dependence.

Producing tar sand oil is more difficult and expensive than producing conventional oil and generates more carbon dioxide (CO₂)

tar sands in Canada. In fact, the Keystone XL pipeline is just an expansion of the already existing and operating Keystone pipeline, which already brings 590,000 barrels of tar sand oil per day to the US. Keystone XL would expand imports by 510,000 barrels to 1.1 million barrels per day, which would be 5 percent of US consumption and 9 percent of US imports. Twenty-percent of US oil imports are now from Canada — Canada supplies more US oil than any other country — and about half of Canadian oil production is from tar sands.

To understand why Keystone XL is different from other oil pipelines, you have to understand how radically different oil produced from tar sands is from what most people think of as "oil."

"Unconventional" oil is the innocent name for oil supplies like tar sands that are not liquid and are therefore not generally counted as part of the world's oil reserves. There are several times the quantity of unconventional oil reserves as there are conventional oil reserves — perhaps more than 5 trillion barrels vs. 1.3 trillion barrels for conventional oil.

The world burns about 89 million barrels of oil per day or 30 billion barrels of oil per year, so 1.3 trillion barrels of conventional oil will be exhausted in about 45 years. If one includes unconventional oil reserves in the world total, the current oil-dependent system can operate for more than another 100 years.

If industrial society burns all of the conventional oil and then is able to continue its

sands. While this might seem less environmentally disruptive than a massive strip mine, these processes are energy intensive and produce unique types of pollution.

In one method as known Steam Assisted Gravity Drainage (SAGD), oil workers drill two horizontal wells that can extend for miles, one 5 meters above the other. Drillers pump high temperature steam into the upper well, sometimes for months at a time, to heat the tar sands around the top well. The steam is heated by burning huge amounts of natural gas. As the tar heats up, it flows to the well on



The market on its own will not lead the transition from fossil fuels to alternative energy. Only organized resistance against the power structure can stop climate change.

While we can't continue our *current* lifestyles without fossil fuels, who wants to, anyway?

the bottom and can be pumped to the surface. Another method called Vapor Extraction Process (VAPEx) injects solvents, not steam,

we're lucky and obedient workers, we get to enjoy our "hobbies" on the weekend.

It's time to challenge the out-of-control

of the fossil fuel industry and their "jobs" propaganda. Activists are keeping up the pressure to get him to change his mind.

No matter how the decision goes on this particular project, organizing against climate change is entering a new phase. After years of education, polite activism and international meetings, the power structure is all talk and no action. Obama and the big oil companies know that it makes no sense to invest \$7 billion building long-term oil infrastructure like Keystone XL if they're serious about limiting emissions, especially when alternative energy projects are starved for funding. The struggle against tar sands exposes the dead end of the corporate / industrial system's fossil fuel dependence.

Producing tar sand oil is more difficult and expensive than producing conventional oil and generates more carbon dioxide (CO₂)

While we can't continue our *current* lifestyles without fossil fuels, who wants to, anyway?

emissions. More importantly, expanding production of unconventional oil reserves like tar sands dramatically increases the globe's available oil reserves. The more oil and other fossil fuels are available, the more may ultimately be burned, raising atmospheric CO₂ levels and creating greater climate change.

Keystone XL shows that as easy-to-produce oil runs out, the current economic and political system will invest whatever is necessary to find more oil to prop up the status quo oil / fossil fuel dependent system. The market on its own will not lead the transition from fossil

would expand imports by 510,000 barrels to 1.1 million barrels per day, which would be 5 percent of US consumption and 9 percent of US imports. Twenty-percent of US oil imports are now from Canada — Canada supplies more US oil than any other country — and about half of Canadian oil production is from tar sands.

To understand why Keystone XL is different from other oil pipelines, you have to understand how radically different oil produced from tar sands is from what most people think of as "oil."

"Unconventional" oil is the innocent name for oil supplies like tar stands that are not liquid and are therefore *not* generally counted as part of the world's oil reserves. There are several times the quantity of unconventional oil reserves as there are conventional oil reserves — perhaps more than 5 trillion barrels vs. 1.3 trillion barrels for conventional oil.

The world burns about 89 million barrels of oil per day or 30 billion barrels of oil per year, so 1.3 trillion barrels of conventional oil will be exhausted in about 45 years. If one includes unconventional oil reserves in the world total, the current oil-dependent system can operate for more than another 100 years.

If industrial society burns all of the conventional oil and then is able to continue its current fossil fuel dependence by burning unconventional oil reserves, as well as the much larger supplies of coal and natural gas, atmospheric concentrations of CO₂, as well as other ecological consequences of industrialization, are likely to get much worse.

Unconventional oil supplies are different from traditional oil reserves because they are more difficult and expensive to remove from the ground and turn into usable fuels. Tar sand oil, for example, is virtually solid — a mixture of sand and heavy tar — and therefore cannot simply be pumped from the ground like regular oil.

Gravity Drainage (SAGD), oil workers drill two horizontal wells that can extend for miles, one 5 meters above the other. Drillers pump high temperature steam into the upper well, sometimes for months at a time, to heat the tar sands around the top well. The steam is heated by burning huge amounts of natural gas. As the tar heats up, it flows to the well on

you" to tar sands oil or fossil fuels in general. The current system focuses on resources, production, power, technology and trade. Human beings and what makes our lives worth living — love, pleasure, freedom, self-expression, engagement with others and the world around us — are frustrating obstacles to efficiency and increasing corporate profits. If



The market on its own will not lead the transition from fossil fuels to alternative energy. Only organized resistance against the power structure can stop climate change.

the bottom and can be pumped to the surface. Another method called Vapor Extraction Process (VAPEX) injects solvents, not steam, into the upper well to dissolve the tar. In Toe to Heel Air Injection (THAI), oil companies pump air underground and then set the underground tar on fire to heat the tar so it will flow to a horizontal production well.

What all these methods share are greater environmental costs compared to regular oil production. Each unit of energy used to produce tar sand oil creates 6-9 units of energy — well below traditional oil production. The CO₂ emitted producing oil from tar sands makes burning a gallon of tar sand oil up to 20 percent dirtier than regular oil, or almost as

we're lucky and obedient workers, we get to enjoy our "hobbies" on the weekend.

It's time to challenge the out-of-control economic and political systems that steal our lives and are destroying the earth. While we can't continue our *current* lifestyles without fossil fuels, who wants to, anyway? The highly centralized, highly managed, push-button consumer world is not freeing us, making our lives meaningful or making us happy. The system needs oil, but people got along just fine without it for thousands of years. We need to build a world in which human needs come before the needs of the system so we can build a new world without oil.



The Heart of Humboldt

Interview: A Bird's-eye View of the Tree Sitters in Eureka

By Switchback and Verne

Currently threatened by the twin forces of logging and development, the tree sitters of Eureka's McKay tract have been struggling to protect this unique watershed in Humboldt, California for the past 3 years. I joined the sitters for a tree-top chat to talk strategy, envision campaign victory, and elaborate on what it's like living 100 feet off the ground.

Where is the McKay tract?

This is ancestral land of the Wiyot people who were massacred by white settlers around the time of the 1860s California Gold Rush. These 7000 acres of redwood were logged at the turn of the century the old fashioned way, with teams of oxen and roads made with logs. Then the residual old-growth was logged again about 50 years ago. The western edge of the McKay abuts a large suburb, which developers are planning to expand on top of the world's most fertile territory for growing redwood. This land has regrown from being cut over, with several groves over 60 and the grove we're occupying over 100 years old. This grove is already showing signs of old growth biodiversity, which is why we're sitting here.

What sort of habitat is it?

Pileated woodpeckers have come back, which is a good sign that this forest is developing habitat complexity. Once the woodpeckers build nests in the snags of the larger trees, other species start to move in. There are foxes, deer, ospreys, hawks, black bears spotted owls, and flying squirrels that live in this forest. There's a diverse mix of alder, various pines and spruces, ferns, lichens and mushrooms as well. It's also a wildlife corridor to the Headwaters Preserve, one of

Redwood certainly is a hot commodity. What do they use the wood for?

Redwood is largely a luxury item. It's mostly affluent people who buy it. The lesser quality stuff is used for pallets and fruit boxes. The higher end second-growth becomes decking, roofing, and hot tubs.

Don't you have anything better to do? I mean, you must sit around and smoke a lot of pot.

It's fun, but we don't occupy trees because it's fun. We do it because we're part of a larger movement to protect the biodiversity of the natural world for future generations. Even if we can't stop every form of exploitation and destruction, it's worth fighting to improve the world we live in and give humans the best possible odds for survival.

You're saying there's global significance for protecting this forest?

The Pacific Northwest is essential to the world's bank of sequestered carbon. Currently, the Amazon actually emits carbon because of climate change and clearcutting the land. So it's absolutely vital for the Pacific Northwest's temperate rainforest to continue doing what it does best—sinking the carbon in the ground and keeping it out of the atmosphere. Old-growth redwood forest has the most biomass per capita of any ecosystem in the world,



How do you become a tree sitter?

Anybody can get in touch with us and arrange plans to stay in the tree village. You need to have an orientation and climb training before tree sitting. We prefer at least 1 week commitment to justify taking the time to train, unless you have prior experience. We will be occupying for the next year for sure, so come out.

It's like a big house, spread out over 40 rooms. And we're looking for housemates. If you're serious about defending the Earth, here's your chance to dig in and get your hands dirty on the front line. Get in touch at efhumboldt.org

Or set up your own tree-sit to defend an



The habitat for a diversity of species is lost, but the potential is still there. Humans have only been logging this way for about 100 years, a blink of an eye in redwood time.



Eureka

and increased risk of wild fire. Cutting in these areas would actually help the forest, but it needs to be done sustainably.

Why is GD destroying spotted owl habitat? Isn't it federally protected?

GD was the first timber company to obtain an "incidental take permit"—essentially, a permit to harass, harm, and kill up to 80 endangered spotted owls. The company self-monitors how many owls they kill, and then refiles for more permits if they run out or didn't kill enough in time.

It must be so surreal to be constantly hovering on the edge of abyss. What is being a forest defender like on an emotional level?

I'm an adrenaline junkie. It's a wide range—fun, terrifying, surreal. It can go from nice to intense in about 1 second. A lot of the climbing and adventuring we're doing is fun, but we're not doing this because it's fun. Especially when logging is going on around you. You go to the ground world and everyone's driving around like it's a normal day, while the woods behind them are getting slammed. People in cities often have a hard time relating to the ecosystems that give them food, timber, recreation. That's a huge reason why having these spaces to encounter wildlife is so essential in the modern age—we lack the sense of connection it takes to stop fucking up the planet.

What's the climate difference between the forest and the clearcut?

When you're in the forest it's shaded and cool, moist even. You can hear birdsong all around you. Walking to the clearcut, you notice how much hotter and drier it is. There is far less biodiversity.

What does victory mean in this campaign?

sketch a tree top that to talk strategy, envision campaign victory, and elaborate on what it's like living 100 feet off the ground.

Where is the McKay tract?

This is ancestral land of the Wiyot people who were massacred by white settlers around the time of the 1860s California Gold Rush. These 7000 acres of redwood were logged at the turn of the century the old fashioned way, with teams of oxen and roads made with logs. Then the residual old-growth was logged again about 50 years ago. The western edge of the McKay abuts a large suburb, which developers are planning to expand on top of the world's most fertile territory for growing redwood. This land has regrown from being cut over, with several groves over 60 and the grove we're occupying over 100 years old. This grove is already showing signs of old growth biodiversity, which is why we're sitting here.

What sort of habitat is it?

Pileated woodpeckers have come back, which is a good sign that this forest is developing habitat complexity. Once the woodpeckers build nests in the snags of the larger trees, other species start to move in. There are foxes, deer, ospreys, hawks, black bears spotted owls, and flying squirrels that live in this forest. There's a diverse mix of alder, various pines and spruces, ferns, lichens and mushrooms as well. It's also a wildlife corridor to the Headwaters Preserve, one of the last remaining stands of old-growth redwood in the entire world. If this area becomes protected it could vastly expand the world's reserve of old-growth in the long run.

What makes this area so special?

Redwoods grow faster here than anywhere else in their natural range. This place has a high potential for regenerating back into old-growth forest. Creating a community forest in Eureka with recreational camping, hiking and biking, and limited selective logging could generate far more local economic activity than a new housing development would. You can cut about 30% of a forests' growth of a given year sustainably. But the older groves need to be left alone, probably with no trails to let it recover from the past years of use.

Wait, you're saying there are logging operations that Humboldt Earth First! is not opposed to?

Our 4 demands are: 1) stop clearcutting, 2) stop aerial spray of herbicides, 3) no logging

out.

Don't you have anything better to do? I mean, you must sit around and smoke a lot of pot.

It's fun, but we don't occupy trees because it's fun. We do it because we're part of a larger movement to protect the biodiversity of the natural world for future generations. Even if we can't stop every form of exploitation and destruction, it's worth fighting to improve the world we live in and give humans the best possible odds for survival.

You're saying there's global significance for protecting this forest?

The Pacific Northwest is essential to the world's bank of sequestered carbon. Currently, the Amazon actually emits carbon because of climate change and clearcutting the land. So it's absolutely vital for the Pacific Northwest's temperate rainforest to continue doing what it does best—sinking the carbon in the ground and keeping it out of the atmosphere. Old-growth redwood forest has the most biomass per capita of any ecosystem in the world,



making it the ideal candidate for reducing the impact of massive CO2 emissions. They also create their own fog and precipitation, bringing and storing much-needed water.

What are your plans for the future?

We want to build a Forest Defense University for folks coming from other bioregions, to trade skills and transfer those back to their own local struggles. Like an activist exchange program. Issues are popping up everywhere, and there's not as many skilled climb trainers as there should be. By inviting people to learn here and go back, it strengthens the network of Earth Firsters using direct action as the first line of defense against destruction in their neck of the woods.

It's like a big house, spread out over 40 rooms. And we're looking for housemates. If you're serious about defending the Earth, here's your chance to dig in and get your hands dirty on the front line. Get in touch at efhumboldt.org

Or set up your own tree-sit to defend an



The habitat for a diversity of species is lost, but the potential is still there. Humans have only been logging this way for about 100 years, a blink of an eye in redwood time.

area where you're from. Living in trees is a complex affair, but the basics you'll need are food, water, LOTS OF ROPE, and people in town to organize ground support. You should know the most common life-safe knots and be comfortable with heights.

What's the plan if logging begins?

Keep your eyes peeled for a call to action. If logging started we would want as many eyes on this place as possible. If you're trained already or have gear and climbing experience, get here now.

So once a particular part of the forest is clearcut, the topsoil erodes and it's completely fucked, right?

Not really. Your habitat for a diversity of



endangered spotted owls. The company self-monitors how many owls they kill, and then refiles for more permits if they run out or didn't kill enough in time.

It must be so surreal to be constantly hovering on the edge of abyss. What is being a forest defender like on an emotional level?

I'm an adrenaline junkie. It's a wide range—fun, terrifying, surreal. It can go from nice to intense in about 1 second. A lot of the climbing and adventuring we're doing is fun, but we're not doing this because it's fun. Especially when logging is going on around you. You go to the ground world and everyone's driving around like it's a normal day, while the woods behind them are getting slammed. People in cities often have a hard time relating to the ecosystems that give them food, timber, recreation. That's a huge reason why having these spaces to encounter wildlife is so essential in the modern age—we lack the sense of connection it takes to stop fucking up the planet.

What's the climate difference between the forest and the clearcut?

When you're in the forest it's shaded and cool, moist even. You can hear birdsong all around you. Walking to the clearcut, you notice how much hotter and drier it is. There is far less biodiversity.

What does victory mean in this campaign?

Green Diamond would have to change to entirely sustainable forestry. On a day-to-day level, they haven't logged in the watershed in the 3 years we've been tree-sitting, so I definitely see that as 3 years of success. They get better loans from the bank to rezone from timber use to commercial, so there's a financial incentive for them to develop.

Would you come down if this area was put into land trust and turned into a publicly-run community forest?

If community forest meant actual restoration and sustainable forestry, Earth First! would support it. If they wanted to log the oldest trees



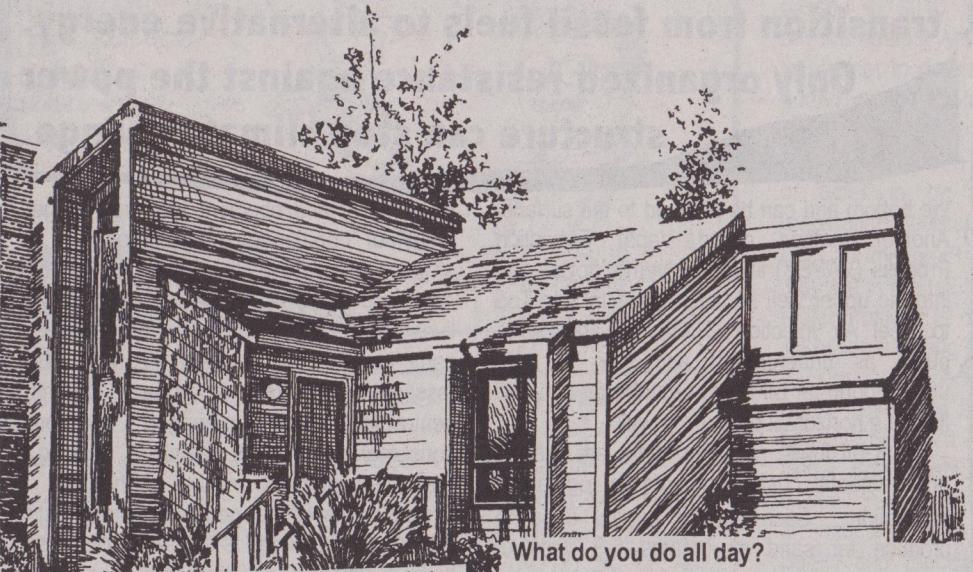
worlds' reserve of old-growth in the long run.

What makes this area so special?

Redwoods grow faster here than anywhere else in their natural range. This place has a high potential for regenerating back into old-growth forest. Creating a community forest in Eureka with recreational camping, hiking and biking, and limited selective logging could generate far more local economic activity than a new housing development would. You can cut about 30% of a forests' growth of a given year sustainably. But the older groves need to be left alone, probably with no trails to let it recover from the past years of use.

Wait, you're saying there are logging operations that Humboldt Earth First! is not opposed to?

Our 4 demands are: 1) stop clearcutting, 2) stop aerial spray of herbicides, 3) no logging unstable slopes (landslides ruin water quality) and 4) protect endangered species habitat.



Perhaps more so than other timber companies, Green Diamond [which owns the McKay tract] is experimenting with selection logging/sustainable forestry on other parcels, but so far they continue to reserve the right to clearcut. One part of the amoeba is going in the direction of sustainability, the other is going towards clearcutting. It's our job to push that amoeba in the right direction.



making it the ideal candidate for reducing the impact of massive CO₂ emissions. They also create their own fog and precipitation, bringing and storing much-needed water.

What are your plans for the future?

We want to build a Forest Defense University for folks coming from other bioregions, to trade skills and transfer those back to their own local struggles. Like an activist exchange program. Issues are popping up everywhere, and there's not as many skilled climb trainers as there should be. By inviting people to learn here and go back, it strengthens the network of Earth Firsters using direct action as the first line of defense against destruction in their neck of the woods.

What do you do all day?

Tree sitting is a misnomer because there's always something to do—setting traverses, platforms, hauling things, missions. There's a lot of stuff you need to be good at for tree-sitting (or tree-steading as we've come to call it)—how to track, build trails and structures, stay warm. It's all the intensity of wilderness survival, plus you're in a tree 100 feet off the ground.

complex detail, but the basics you'll need are food, water, LOTS OF ROPE, and people in town to organize ground support. You should know the most common life-safe knots and be comfortable with heights.

What's the plan if logging begins?

Keep your eyes peeled for a call to action. If logging started we would want as many eyes on this place as possible. If you're trained already or have gear and climbing experience, get here now.

So once a particular part of the forest is clearcut, the topsoil erodes and it's completely fucked, right?

Not really. Your habitat for a diversity of



species is lost, but the potential is still there. Humans have only been logging this way for about 100 years, a blink of an eye in redwood time. Considering there are so many factors—species resilience, soil quality, climate change, I can't say I know how a given area would regrow. But these species are tenacious—given time left alone, they will come back. A forest is always growing, changing, evolving.

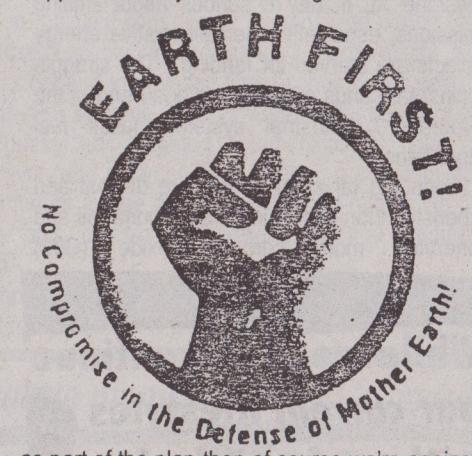
Do you see any room for human intervention that could aid regeneration of these clearcuts?

There's lots of room for restoration forestry on GD land. Much of the forest in the McKay tract is overgrown, meaning a large fuel load

level, they haven't logged in the watershed in the 3 years we've been tree-sitting, so I definitely see that as 3 years of success. They get better loans from the bank to rezone from timber use to commercial, so there's a financial incentive for them to develop.

Would you come down if this area was put into land trust and turned into a publicly-run community forest?

If community forest meant actual restoration and sustainable forestry, Earth First! would support it. If they wanted to log the oldest trees



as part of the plan then of course we're against it. I would be into them taking 1/3 of the growth per given year if they left the oldest trees.

The timber industry is always complaining about jobs, but what they don't realize is that while restoration forestry may take longer than conventional methods, their net standing timber would increase. Meanwhile workers get paid, and their lumber is a higher grade upon harvest.

How do you plan to get the money for all this?

It's not our job to negotiate the specifics of a land transfer. We're here in the woods as the first line of defense. Environmental lawyers and larger conservation groups that have the financial and political capital should be the ones to figure out the details of an official deal.

How does living in the tree change your relationship with the place?

I would say it heightens your awareness, alertness, and sensitivity to your surrounding environment.

Leap Day Action Night

February 29, 2012:

By Ignored

Leap Day — February 29, 2012 — is the perfect opportunity for decentralized, spontaneous, uprisings and unrest against the dreary business as usual of global industrial capitalism and for a new world organized around human happiness, beauty, justice and ecological sustainability. Can you and your friends organize an event in your town to create a large and geographically diverse Leap Day revolt?

Leap Day is an extra day — a blank slate waiting to be transformed. Leaping is an uplifting, explosive, hopeful action. Put down this paper and try it right now — you'll feel different and maybe better. Leaping can move you from an isolated, inconvenient spot surrounded by mud or snakes or a chasm to the next solid ground. When you leap, you leave the ground and fly free into the unknown.

The stability of the corporate / technological system is more fragile than it has been for decades. The stagnant recession and the increasingly wide gap between the super rich and the declining middle class have been undermining the legitimacy of the system for billions of people in new emotionally powerful ways.

The economic crisis is unfolding just as 200 years of industrialization and rapid population growth have pushed the ecological costs of our unsustainable lifestyle to the breaking-point. Normally during a recession, prices tend to fall as demand decreases. This time, prices for food, fossil fuels and other resources are still going up as a result of climate change-related crop failures and the depletion of easily

the system is fragile

time is ripe for revolt

you're invited

injustice, meaninglessness and environmental devastation of day-to-day normality. To the contrary, they all seek to maintain and enlarge the very systems that are *not working*.

The most striking thing about the current moment is the relative lack of unrest in the US in the streets, schools, workplaces and throughout society. There aren't significant, broad-based US movements organizing resistance nor is there a lot of unorganized, spontaneous disorder.

But just like a tiny spark can ignite an inferno on a hot windy afternoon in a dry forest, it is easy to imagine a popular uprising

because they create their own energy and inspiration — a precious sense of creativity and possibility that comes through collective action.

We have to check-in with what we're struggling for and appreciate the humbling beauty of the world and other people around us. Our gratitude and love make life meaningful and give us strength and courage to take on the inhuman forces of blind obedience, unjust order and the computerized death machine. In the chaotic, terrifying confrontations to come, remember to tell those around you how you love and appreciate them.

front of banks and chainstores throughout downtown Berkeley — long on action and inspiration, short on tired protest rituals. We deployed finger puppets, not the huge puppets you sometimes see at tamer protests, because you can run while wearing one. Confused businesses just shut down and the police didn't know how to react.

Leap Day 2004 saw decentralized protests in Berkeley, Houston, New York, and Manchester, England. In Berkeley, black clad marchers carrying a "closing" sign threw glitter, foam "bricks" and popcorn at dozens of chainstores and banks while using a pretty red bow to tie doors shut. The action was festive yet determined, with no arrests.

The call for decentralized revolt on Leap Day 2012 is open-ended in terms of tactics, goals and strategy. The broader the critique of social institutions and the farther from single-issue-activism-as-usual, the better. It is up to you and each other local community to figure out how to use this extra day for something exciting and new. Decentralization and openness are a key strength and necessary if unrest is to expand and engage the larger community.

Leap day can be a kind of laboratory to see what actions feel relevant and engaging in view of local conditions. It's useful to take time to let your imagination run free from time-to-time and go beyond single issues and well-worn patterns of radical activity. Why does every action have to take the same form with similar signs, chants, etc.? How can we articulate our vision for the future now in dynamic, emotionally resonant, new ways?



friends organize an event in your town to create a large and geographically diverse Leap Day revolt?

Leap Day is an extra day — a blank slate waiting to be transformed. Leaping is an uplifting, explosive, hopeful action. Put down this paper and try it right now — you'll feel different and maybe better. Leaping can move you from an isolated, inconvenient spot surrounded by mud or snakes or a chasm to the next solid ground. When you leap, you leave the ground and fly free into the unknown.

The stability of the corporate / technological system is more fragile than it has been for decades. The stagnant recession and the increasingly wide gap between the super rich and the declining middle class have been undermining the legitimacy of the system for billions of people in new emotionally powerful ways.

The economic crisis is unfolding just as 200 years of industrialization and rapid population growth have pushed the ecological costs of our unsustainable lifestyle to the breaking-point. Normally during a recession, prices tend to fall as demand decreases. This time, prices for food, fossil fuels and other resources are still going up as a result of climate change-related crop failures and the depletion of easily produced oil and minerals. Clean air, clean water and topsoil are all endangered while toxic chemicals concentrate in our body tissues.

All around the world, people are responding through beautiful, creative, powerful revolts. Each situation is unique but generally what unites the Arab spring, the London riots, unrest in Greece, the M15 movement in Spain, student revolts in Chile and mass occupations in Israel are oppressive political and economic relations coupled with an utter failure of the system to offer any sanctioned alternative.

That same dynamic perfectly describes the US as we move to 2012. Obama, the Tea Party, the non-profit-industrial complex, religion, the media, consumer society — none of them offer a way out of the economic

broad-based US movements organizing resistance nor is there a lot of unorganized, spontaneous disorder.

But just like a tiny spark can ignite an inferno on a hot windy afternoon in a dry forest, it is easy to imagine a popular uprising

meaningful and give us strength and courage to take on the inhuman forces of blind obedience, unjust order and the computerized death machine. In the chaotic, terrifying confrontations to come, remember to tell those around you how you love and appreciate them.



spreading through the US — it's just hard to say what might touch it off.

Which is why it's so important to poke and prod the system by creating new, visible and destabilizing situations — throwing snowballs at banks, organizing unsanctioned parties at rush hour, unruly bike rides with illegal sculptures on the interstate, and rowdy, exciting, engaging protests.

It's time to stop letting our rulers define the limits of what is possible by always protesting against the latest austerity measure, police crackdown or oil spill. Revolts are successful

Revolting on Leap Day is arbitrary — high time and yet it could be any other time just as well. In 2000, in the wake of the huge protests against the World Trade Organization in Seattle, some of us in Berkeley created what we think was the first Leap Day Action Night. The size, radicalism and rebellious success of Seattle was a welcome surprise to many its participants — the energy we shared there is a great model for what we need now.

For 2000 Leap Day, one tiny meeting led to a night of mobile disruptive tactics with music blaring from a bike mounted sound system in

Leap Day 2004 saw decentralized protests in Berkeley, Houston, New York, and Manchester, England. In Berkeley, black clad marchers carrying a "closing" sign threw glitter, foam "bricks" and popcorn at dozens of chainstores and banks while using a pretty red bow to tie doors shut. The action was festive yet determined, with no arrests.

The call for decentralized revolt on Leap Day 2012 is open-ended in terms of tactics, goals and strategy. The broader the critique of social institutions and the farther from single-issue-activism-as-usual, the better. It is up to you and each other local community to figure out how to use this extra day for something exciting and new. Decentralization and openness are a key strength and necessary if unrest is to expand and engage the larger community.

Leap day can be a kind of laboratory to see what actions feel relevant and engaging in view of local conditions. It's useful to take time to let your imagination run free from time-to-time and go beyond single issues and well-worn patterns of radical activity. Why does every action have to take the same form with similar signs, chants, etc.? How can we articulate our vision for the future now in dynamic, emotionally resonant, new ways? While unrest can be militant, it's also important to maintain a sense of humor and avoid grim self-seriousness. How can we reach beyond the same folks we typically see at radical events? Leap Day at its best can help break down the artificial separation between "activism" and living our lives full of enjoyment and freedom. Living full joyful lives must ultimately be the same as building a new world.

You don't need permission to celebrate Leap Day, and there is no organization, no structure and no email list. There is no success or failure. This is about taking matters into your own two hands and seeing what might happen.

Check out leapdayaction.org to post ideas, resources, local action callouts, and report-backs. Leap for it!

Occupy

Wall

Street!

toxic chemicals concentrate in our body tissues.

All around the world, people are responding through beautiful, creative, powerful revolts. Each situation is unique but generally what unites the Arab spring, the London riots, unrest in Greece, the M15 movement in Spain, student revolts in Chile and mass occupations in Israel are oppressive political and economic relations coupled with an utter failure of the system to offer any sanctioned alternative.

That same dynamic perfectly describes the US as we move to 2012. Obama, the Tea Party, the non-profit-industrial complex, religion, the media, consumer society — none of them offer a way out of the economic



spreading through the US — it's just hard to say what might touch it off.

Which is why it's so important to poke and prod the system by creating new, visible and destabilizing situations — throwing snowballs at banks, organizing unsanctioned parties at rush hour, unruly bike rides with illegal sculptures on the interstate, and rowdy, exciting, engaging protests.

It's time to stop letting our rulers define the limits of what is possible by always protesting *against* the latest austerity measure, police crackdown or oil spill. Revolts are successful

Revolting on Leap Day is arbitrary — high time and yet it could be any other time just as well. In 2000, in the wake of the huge protests against the World Trade Organization in Seattle, some of us in Berkeley created what we think was the first Leap Day Action Night. The size, radicalism and rebellious success of Seattle was a welcome surprise to many of its participants — the energy we shared there is a great model for what we need now.

For 2000 Leap Day, one tiny meeting led to a night of mobile disruptive tactics with music blaring from a bike mounted sound system in

self-seriousness. How can we reach beyond the same folks we typically see at radical events? Leap Day at its best can help break down the artificial separation between "activism" and living our lives full of enjoyment and freedom. Living full joyful lives must ultimately be the same as building a new world.

You don't need permission to celebrate Leap Day, and there is no organization, no structure and no email list. There is no success or failure. This is about taking matters into your own two hands and seeing what might happen.

Check out leapdayaction.org to post ideas, resources, local action callouts, and report-backs. Leap for it!

Occupy

Wall

Street!

By Liane Apple

The occupation of Wall Street was just beginning as *Slingshot* went to press — it is hard to say how it might evolve by the time you read this. Inspired by "Arab Spring" and the Egyptians who rocked Tahrir Square with mutual aid and a vision for their country, the occupation is leaderless, inclusive, participatory, and has avoided single-issue reformist demands. The occupation exists to expose a litany of issues: corporate

There have been related financial district occupations in San Francisco, Chicago, Los Angeles, Canada, England, Spain, Greece, Italy, Germany, Australia, Israel, and Japan

personhood, bank bailouts, budget cuts, the misappropriation of wealth by the rich and the global control of the financial market from Wall Street itself. The financial district in New York directly controls the world money system, and incidentally the poverty of the whole planet. People at Occupy Wall Street are facing the bull.

After Adbusters magazine proposed the idea, the loose-knit internet group Anonymous helped organize the occupation with meetings this summer prior to the kickoff of the occupation to organize food distribution, media outreach, legal and street medic support. All of those logistics have also happened spontaneously by individual people power. Since the first day of the protest, people have steadily come onto the streets to join daily marches, to sleep in the park, to play music, to take their pants off, and to otherwise reclaim their voice from the oppression of the ruling class.

Signs are like a carpet on the sidewalk for people passing by to see. 'People before profit,' 'End corporate personhood,' 'Banks got bailed out — we got sold out' are some of the slogans that ring from the park and from the vibrant group of people who occupy it. Marches happen everyday from the park to the New York Stock exchange, with drums banging, people chanting and holding signs, disrupting business as usual.

Corporate media has covered the occupation, but considers it a failed attempt to



shut down Wall Street. In reality it is just beginning and the movement is growing. As *Slingshot* goes to press, protesters have been camped out for over a week at Liberty Plaza Park in the financial district of New York. There have been related financial district occupations in San Francisco, Seattle, Chicago, Los Angeles, Canada, England,

Spain, Greece, Italy, Germany, Australia, Israel, and Japan, some of which are still ongoing as *Slingshot* goes to press.

Police still surround the areas in New York where there are protesters and dozens have been arrested and brutalized, not without scrutiny from copwatchers and lawyers from the ACLU and the National Lawyers Guild. It is a point of discussion amongst the group to continue to resist police repression of the event and to maintain voice and power.

Everyday the park occupiers hold a General Assembly, which is facilitated as a consensus meeting. At the assembly people talk about the park autonomous zone, and hear announcements from working groups, such as direct action, food, and media outreach. The general assembly provides space for anyone to have a voice and it also inspires creativity and communication amongst the group.

Participation of steady numbers of concerned people is crucial to the Occupy Wall Street movement and toward life less controlled by world markets and businessmen. Each one of us represents our own voice but together our voices ripple outward louder.

La Revuelta

By Juli F. Invictus and Quilla

Av. Libertador Bernardo O'Higgins 1058. 2pm. Cientos de jóvenes en las calles, colgando placas, sentados en grupos, conversando, escribiendo, pintando. Y perros, muchos perros abandonados a sus lados. Esto fue una de las primeras cosas que vi cuando llegué a Santiago, Chile en julio de 2011 y pasé en frente de la Universidad de Chile. En aquel gran edificio amarillo imponente había



una placa de lado a lado que decía "La Lucha de la Sociedad entera. Todxs por la Educación Gratuita".

**free food
Criminalized
free speech
squashed**

By Tyler Lee

The Orlando, Florida Food Not Bombs chapter has fallen under siege by city officials

Estudiantil en Chile

Esto es solamente uno retrato de lo que está ocurriendo en Chile desde hace unos meses. Estudiantes de las preparatorias y universidades están tomando las universidades de todo el país y declarando huelga desde el Julio de 2011 para obtener educación gratuita. La educación en Chile ha seguido las reglas neoliberales desde que Pinochet entró al gobierno en 1973, privatizando todas las universidades para

mensualidades de la universidad. Es absurdo restringir el conocimiento solo para aquellos que pueden pagar, esto nada más que otra forma diferente de casta, si puedes pagar puedes aprender más y obtener una mente crítica, si no, estas condenado. Además, no tener un diploma de universidad en un país menos desarrollado significa empleos de mierda, donde te tratan como mierda, teniendo que trabajar un millón de horas y todavía teniendo dificultad en pagar las cuentas.

En las manifestaciones en la capital de país



dejar que la "mano invisible de mercado" actúe y generar competición para tener "calidad".

Los estudiantes en Chile están en este momento luchando para tener acceso a más educación financiada por el gobierno, en vez de ser endeudados por muchos años. Muchas de los eslóganes están pintados como graffiti en las paredes de los edificios escolares, *No + Lucro, No + Miseria, la Revuelta es ahora*. También creen que la privatización de los recursos naturales chilenos podría financiar la

ha habido mas de 600.000 personas en las calles, con apoyo no solamente de estudiantes pero también sus maestros, profesores, trabajadores en educación y familia. Una cosa impresionante es ver ancianos y chicos levados por sus padres a las manifestaciones, todas las personas oprimidas están comprendiendo que esta lucha es de todos. Los ancianos vieron y sufrieron todas las atrocidades cometidas por Augusto Pinochet y ahora van un chance para intentar de retomar

Un aspecto interesante de la revolución estudiantil es que algunos estudiantes se han identificado con la lucha indígena de los Mapuches. Durante siglos los Mapuches en Chile han estado luchando en contra de la represión del gobierno, las tomas de tierras y ataques en sus comunidades. Se pueden observar muchos afiches y eslóganes pro-Mapuche entre los afiches estudiantiles, lo que demuestra el respeto y la solidaridad que tienen los estudiantes a los Mapuches, que han sido discriminados por la sociedad chilena. La violencia en contra del pueblo Mapuche es también un síntoma de un régimen represivo que busca sofocar las minorías y promover las industrias con fines de lucro.



Además, los estudiantes también han ocupado las universidades, creando espacios abiertos con palestras y clases gratuitas dadas por los propios alumnos y algunos profesores a toda la población. Ellos tomaron el lugar y han estado haciendo lo que se necesitaba hacer: difundiendo el conocimiento a los interesados, no importa si tienen dinero o no.

A pesar de todo eso, la reacción del gobierno a estas acciones ha sido violenta como siempre, la policía nacional de "Carabineros" ha reprimido todas las manifestaciones con mucho gas lacrimógeno, canones de agua y detenciones. Desafortunadamente uno chico ha muerto

una placa de lado a lado que decía "La Lucha de la Sociedad entera. Todxs por la Educación Gratuita".

free food Criminalized free speech squashed

By Tyler Lee

The Orlando, Florida Food Not Bombs chapter has fallen under siege by city-officials and law-enforcement over the past few months with dozens of people arrested for the crime of feeding the hungry. Volunteers with Orlando Food Not Bombs (OFNB) prepare vegan food to share with hungry people using ingredients that would otherwise go to waste. OFNB shares food to call attention to society's failure to provide food and housing to each of its members. OFNB shares food in public places such as parks to reclaim public space for everyone, not just the privileged.

In July of 2006 the
City of Orlando
passed a



law that limited the feeding of twenty-five people or more to twice a year. Several months later volunteer Eric Montanez was arrested by eight of Orlando's finest. Police videotaped him from a tinted, black SUV parked a short distance away. They reportedly caught him leading out to the hungry thirty

rights.

During a food sharing on June 1 in Lake Eola Park, Orlando Police counted the number of people OFNB served and proceeded to arrest three members including Food Not Bombs co-founder Keith McHenry. This began a string of over twenty-five arrests carried out

dejar que la "mano invisible de mercado" actúe y generar competición para tener "calidad".

Los estudiantes en Chile están en este momento luchando para tener acceso a más educación financiada por el gobierno, en vez de ser endeudados por muchos años. Muchas de los eslóganes están pintados como graffiti en las paredes de los edificios escolares, *No + Lucro, No + Miseria, la Revuelta es ahora*. También creen que la privatización de los recursos naturales chilenos podría financiar la educación gratuita. *Destruyamos la educación de mercado, nacionalizamos el cobre* dice otro graffiti.

De hecho lo que está sucediendo en Chile fue la misma dinámica clasista que está sucediendo en todo el mundo, incluso los EEUU: los ricos continúan estudiando (en las mejores universidades) y los pobres no pueden estudiar o se matan para pagar las

ha habido mas de 600.000 personas en las calles, con apoyo no solamente de estudiantes pero también sus maestros, profesores, trabajadores en educación y familia. Una cosa impresionante es ver ancianos y chicos levados por sus padres a las manifestaciones, todas las personas oprimidas están comprendiendo que esta lucha es de todos. Los ancianos vieron y sufrieron todas las atrocidades cometidas por Augusto Pinochet y ahora ven un chance para intentar de retomar los derechos que tenían. Y los padres saben y quieren que sus hijos vayan a la universidad en el futuro, entonces ven como una chance de asegurar sus futuros. Hay una foto en internet de un chico de 7 años en una manifestación, usando una bandana y colgando una placa que decía "Corí mi papá aprendo a luchar. Después aprenderán mis hijos".

También una característica que ven llamando la atención de todos y atractivo mas personas a las manifestaciones son las formas creativas que los estudiantes están usando para expresarse: fantasías, danzas coreografiadas, obras de teatro, un kiss-in aconteció con mas de 100 estudiantes en frente de la universidad. Algunos estudiantes están corriendo por Santiago, siempre portando una bandera negra que dice "Educación gratuita ahora". Uno die-in también aconteció, con personas colgando placas que dicen "Morí esperando una educación de calidad". Otros estudiantes hacen una huelga de hambre.

and offered literature there for the first time. The group attempted to return to Lake Eola Park on July 6, but Orlando Police once again arrested several members. Since then, OFNB has continued their twice-weekly sharings at City Hall, serving Mondays at 9:30 am and Wednesdays at 5:30 pm. In return, all charges have been dropped against those who were



Además, los estudiantes también han ocupado las universidades, creando espacios abiertos con palestras y clases gratuitas dadas por los propios alumnos y algunos profesores a toda la población. Ellos tomaron el lugar y han estado haciendo lo que se necesitaba hacer: difundiendo el conocimiento a los interesados, no importa si tienen dinero o no.

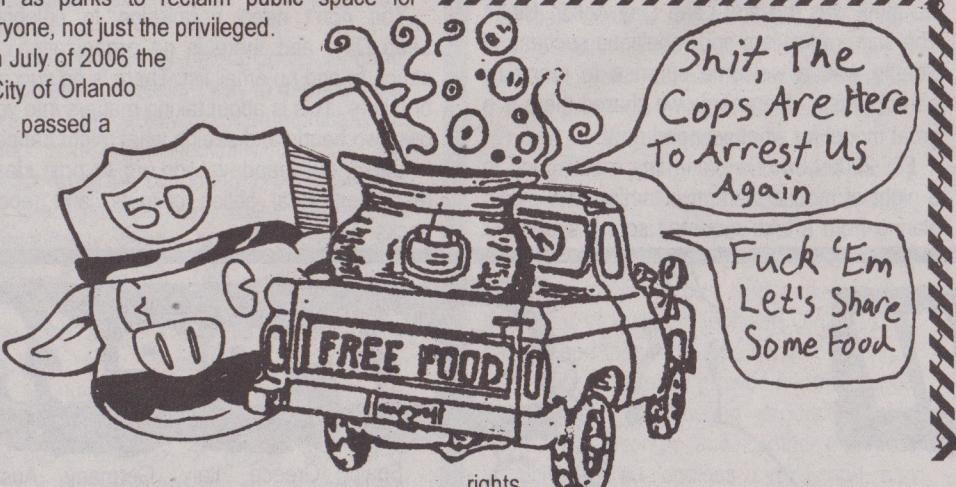
A pesar de todo eso, la reacción del gobierno a estas acciones ha sido violenta como siempre, la policía nacional de "Carabineros" ha reprimido todas las manifestaciones con mucho gas lacrimógeno, cañones de agua y detenciones. Desafortunadamente uno chico ha muerto hasta ahora en las manifestaciones, un joven de 14 años, Manuel Gutierrez, que fue desaparecido por una bala de un Carabinero. Pero toda la represión ha fortalecido el movimiento, porque mas de 70% de la población apoya las huelgas. A nadie le gusta de ver sus hijos agarrados por la policía y esto está creando más rabia y frustración contra el gobierno chileno.

Y ahora ya no es solamente una lucha por educación, muchos otros trabajadores están haciendo huelgas y participando de las manifestaciones, especialmente trabajadores en hospitales e servicios de emergencia, motoristas de taxis e camiones, y trabajadores en minas de cobre. En fin de agosto se sucedió una huelga general de 48 horas llamada por una confederación de 80 sindicatos.

Entonces por supuesto no es mas solamente una huelga de estudiantes, los chilenos están en un punto sin retorno que se visto en historia, cuando algo muy grande vaya a ocurrir. ¡Estos momentos, cuando toda una sociedad se queda insatisfecha y decide salir a las calles y manifestarse es algo de celebrar y enaltecer! También como todo se empezó por causa de cuestiones educacionales, es un momento para pensar en el sistema educacional en EEUU y en todo el mundo bajo las reglas neoliberales: ¿Por qué el conocimiento y educación están bajo el control del mercado? ¿Que son los efectos

with dozens of people arrested for the crime of feeding the hungry. Volunteers with Orlando Food Not Bombs (OFNB) prepare vegan food to share with hungry people using ingredients that would otherwise go to waste. OFNB shares food to call attention to society's failure to provide food and housing to each of its members. OFNB shares food in public places such as parks to reclaim public space for everyone, not just the privileged.

In July of 2006 the City of Orlando passed a



law that limited the feeding of twenty-five people or more to twice a year. Several months later volunteer Eric Montanez was arrested by eight of Orlando's finest. Police videotaped him from a tinted, black SUV parked a short distance away. They reportedly caught him ladling out stew to the hungry thirty times. The bastard! This is where the fight began...

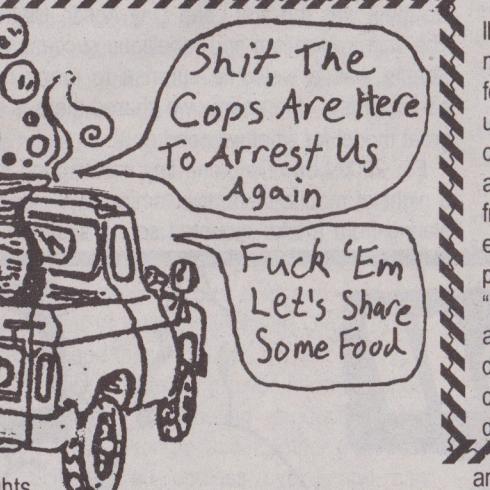
OFNB hired an attorney and filed suit against the city. On September 26, 2008 Federal Judge Gregory Presnell ruled that the ordinance violated OFNB's First Amendment rights to engage in activities that express political ideas. The ruling ordered the City of Orlando to pay OFNB's attorney \$200,000. One month before the payment was due, the city hired a private firm to appeal the case.

The 11th US Circuit Court of Appeals heard the case regarding OFNB on February 15, 2011. Nearly two months later, the Court of Appeals overturned the original ruling. While they agreed that feeding the homeless constitutes free speech, they claimed the ordinance does not unfairly limit the group's

de mercado, nacionalizamos el cobre dice otro grafiti.

De hecho lo que está sucediendo en Chile fue la misma dinámica clasista que está sucediendo en todo el mundo, incluso los EEUU: los ricos continúan estudiando (en las mejores universidades) y los pobres no pueden estudiar o se matan para pagar las

cuotas.



rights.

During a food sharing on June 1 in Lake Eola Park, Orlando Police counted the number of people OFNB served and proceeded to arrest three members including Food Not Bombs co-founder Keith McHenry. This began a string of over twenty-five arrests carried out at food sharings during June.

Mayor Buddy Dyer called OFNB members "food terrorists" and ordered the group to serve



in a barbed wire feeding cage located under a highway overpass in one of the most dangerous parts of town, an order they refused.

As an alternative, Dyer offered the group the chance to serve on the steps of City Hall without a permit as long as they stayed out of Lake Eola Park. On July 1, OFNB served food

quieren que sus hijos vayan a la universidad en el futuro, entonces ven como una chance de asegurar sus futuros. Hay una foto en internet de un chico de 7 años en una manifestación, usando una bandana y colgando una placa que decía "Con mi papá aprendo a luchar. Despues aprenderán mis hijos".

También una característica que viene llamando la atención de todos y atrayendo mas personas a las manifestaciones son las formas creativas que los estudiantes están usando para expresarse: fantasías, danzas coreografiadas, obras de teatro, un kiss-in acontecio con mas de 100 estudiantes en frente de la universidad. Algunos estudiantes están corriendo por Santiago, siempre portando una bandera negra que dice "Educación gratuita ahora". Uno die-in también acontecio, con personas colgando placas que dicen "Morí esperando una educación de calidad". Otros estudiantes hacen una huelga de hambre.

and offered literature there for the first time. The group attempted to return to Lake Eola Park on July 6, but Orlando Police once again arrested several members. Since then, OFNB has continued their twice-weekly sharings at City Hall, serving Mondays at 9:30 am and Wednesdays at 5:30 pm. In return, all charges have been dropped against those who were arrested for sharing inside Lake Eola Park.

Food Not Bombs members are now attempting to gather enough petition signatures to push the ordinance onto the ballot in 2012, in hopes that voters will repeal it entirely. This would allow them to serve in Lake Eola Park, where running water and restrooms are available to the hungry – necessities that are unavailable at the City Hall location.

Orlando is a prime example of city-officials putting profit before their own people. Mayor Buddy Dyer is trying to suppress Food Not Bombs to crack down on shabby youth and homeless people alike in order to further his agenda of downtown gentrification and the criminalization of poverty. Over thirty percent of Orlando's shelters claim they have had to

disaparido por una bala de un Carabinero. Pero toda la represión ha fortalecido el movimiento, porque mas de 70% de la población apoya las huelgas. A nadie le gusta de ver sus hijos agarrados por la policía y esto está creando más rabia y frustración contra el gobierno chileno.

Y ahora ya no es solamente una lucha por educación, muchos otros trabajadores están haciendo huelgas y participando de las manifestaciones, especialmente trabajadores en hospitales e servicios de emergencia, motoristas de taxis e camiones, y trabajadores en minas de cobre. En fin de agosto se sucedió una huelga general de 48 horas llamada por una confederación de 80 sindicatos.

Entonces por supuesto no es mas solamente una huelga de estudiantes, los chilenos están en un punto sin retorno que se visto en historia, cuando algo muy grande vaya a ocurrir. ¡Estos momentos, cuando toda una sociedad se queda insatisfecha y decide salir a las calles y manifestarse es algo de celebrar y enaltecer! También como todo se empezó por causa de cuestiones educacionales, es un momento para pensar en el sistema educacional en EEUU y en todo el mundo bajo las reglas neoliberales: ¿Por qué el conocimiento y educación están bajo el control del mercado? ¿Qué son los efectos que generará en futuro? ¿Qué van a ser de los chicos siendo educados bajo este régimen?

turn people away in the last twelve months. Many of them charge the homeless a nightly fee for shelter. In the wealthiest country on earth, why do we find it acceptable to demonize the poor? It is up to us to end this pro-corporate system of political policies that are impeding on our lives more and more everyday. Lend your support by spreading awareness and urging Orlando city officials to end the criminalization of poverty. Sign OFNB's petition at www.thepetitionsite.com, or send Mayor Buddy Dyer an email urging him to repeal the ordinance. You can reach him at: buddy.dyer@cityoforlando.net. Speak out – and speak loudly.



BY JULI F. INVICTUS AND QUILLA

1058 Libertador Bernardo O'Higgins Avenue. 2pm. Hundreds of young people on the street; hanging signs, sitting in groups, chatting, writing, painting, and dogs, a lot of stray dogs by their side. That was one of the first scenes I saw when I got to Santiago, Chile in July 2011 and walked by Universidad de Chile. On that huge, impressive yellow building, there was a sign unfurled from the windows proclaiming "La Lucha de la Sociedad entera. Todxs por la Educación Gratuita" (The struggle belongs to the whole society. All in favor of free education)

This is just a snapshot of what is going on in Chile for the last few months. High school and college students have been taking over universities and colleges all over the country and declaring strikes since July 2011 in order to obtain free education. Education in Chile has followed the neo-liberal rules since Pinochet took over in 1973, privatizing all universities in order to let the "invisible hand of the market" guide the education industry and generate competition for "quality".

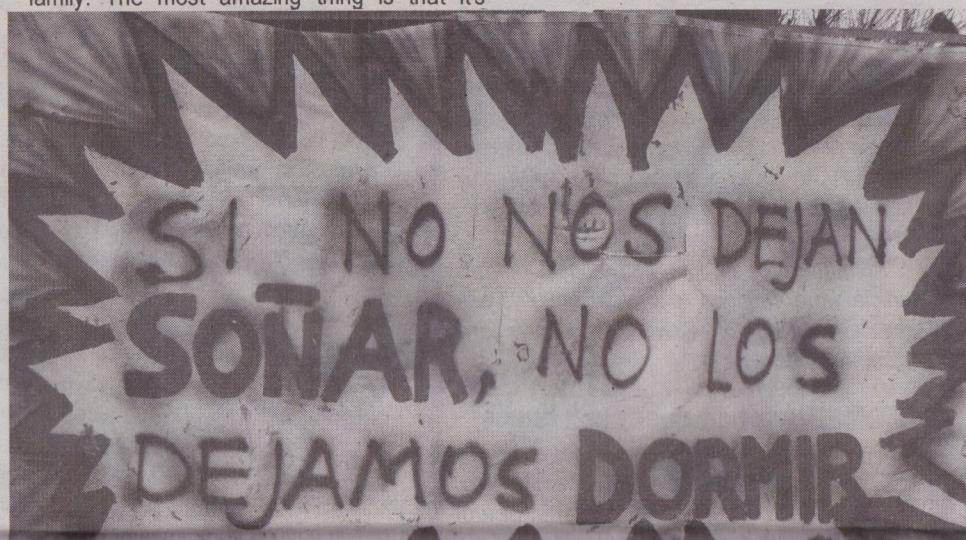
Students in Chile are currently engaged in a struggle to have more access to state-financed education, instead of going into major student debt that requires decades to be paid off. Many of the student slogans are graffitied onto buildings; "No + Lucro" (No More Profits), "No + Miseria, La Revuelta es Ahora" (No more misery, the revolution is now!) And they also

absurd to restrict knowledge only to the ones who can afford it. This is nothing more than a kind of caste system. If you can pay you can have access to resources and develop a critical mind, if not, you're condemned. Besides that, not having a college degree in underdeveloped countries means getting only shitty jobs where people are treated like shit, working thousands of hours and barely making enough money to pay the bills.

The demonstrations in the capital of the country have involved more than 600,000 people on the streets and have had support not only from students but also from their teachers, professors, education workers and family. The most amazing thing is that it's

now see a chance to try to claim the rights they've once lost, and parents want their children to go to university in a few years, so they see a chance to guarantee their future. There's a picture that can be found online of a 7-year-old boy in a demonstration, wearing a bandana and holding a sign that says "Con mi papá aprendo a luchar. Despues aprenderán mis hijos" (With my dad I learn to fight. So will my children in the future).

Another element that has been getting people's attention and even attracting more people to the demonstrations are the creative forms these students have been using to express themselves; costumes,



solidarity students have for the Mapuches, who have long been discriminated against by Chilean society. The violence against the Mapuche people is also symptomatic of the repressive regime seeking to stifle minorities and promote profit-driven industries.

Students have also occupied universities, creating an open space with free lectures and classes given by the occupying students and professors for the whole population. They have taken over many buildings and have been doing what needs to be done: spreading knowledge for those who are interested in free education, regardless of their socio-economic standing.

The government reaction to these actions has been violent as usual; the "Carabineros" (national Chilean police) have been suppressing all demonstrations with heavy tear



gas, water cannons, and many arrests. Unfortunately, one adolescent has died so far during the riots — 14-year-old Manuel Gutierrez was shot by a Carabinero. But all this repression has further fueled the movement, and it has been said that more than 70% of the Chilean population supports the strike. Nobody likes seeing their own children beaten up by the police, and the whole situation has stirred up more anger and frustration against the Chilean government.

And now it's not just a struggle for education, many other workers have been going on strike and participating in the demonstrations, especially hospital and emergency services workers, taxi and truck drivers, and copper miners. In late August

windows proclaiming "La Lucha de la Sociedad entera. Todxs por la Educación Gratuita" (The struggle belongs to the whole society. All in favor of free education)

This is just a snapshot of what is going on in Chile for the last few months. High school and college students have been taking over universities and colleges all over the country and declaring strikes since July 2011 in order to obtain free education. Education in Chile has followed the neo-liberal rules since Pinochet took over in 1973, privatizing all universities in order to let the "invisible hand of the market" guide the education industry and generate competition for "quality".

Students in Chile are currently engaged in a struggle to have more access to state-financed education, instead of going into major student debt that requires decades to be paid off. Many of the student slogans are graffitied onto buildings; "No + Lucro" (No More Profits), "No + Miseria, La Revuelta es Ahora" (No more misery, the revolution is now!) And they also believe that de-privatizing Chile's natural resources would provide funding for free education: "destruyamos la educación de mercado, nationalizamos el cobre" (Let's destroy market-based education, renationalize copper).

What is happening in Chile points toward the same classist dynamic that has been happening all around the world, including the USA: the wealthy people have the money to keep studying (in the best universities) and the

The demonstrations in the capital of the country have involved more than 600,000 people on the streets and have had support not only from students but also from their teachers, professors, education workers and family. The most amazing thing is that it's

Another element that has been getting people's attention and even attracting more people to the demonstrations are the creative forms these students have been using to express themselves; costumes,



If they don't let us DREAM, then we won't let them SLEEP

common now to see elderly and even children taken by their parents to the demonstrations; all oppressed people seem to have understood this struggle belongs to everyone. Elderly

choreographed dancing, performing and theater. A kiss-in was held for more than 100 students in front of the university. Some students have taken turns jogging around Santiago, always holding a black flag that says "Educacion gratuita ahora" (free education now). A die-in was also held, with people holding signs saying "Muri esperando una educación de calidad" (I died waiting for a good education). Some students have also held a hunger strike.

One interesting aspect of the student revolution is that some students have identified with the Mapuche indigenous struggle. For centuries, the Mapuche people in Chile have been fighting against government repression, land seizures and attacks on their communities. Many pro-Mapuche posters and slogans can be seen among the student slogans, which shows the respect and



The repression does not scare us, it proves our point

poor people can't afford to study at all, or they struggle like hell to pay college tuition. It's

people watched and suffered through all the atrocities committed by Augusto Pinochet and



gas, water cannons, and many arrests. Unfortunately, one adolescent has died so far during the riots — 14-year-old Manuel Gutierrez was shot by a Carabinero. But all this repression has further fueled the movement, and it has been said that more than 70% of the Chilean population supports the strike. Nobody likes seeing their own children beaten up by the police, and the whole situation has stirred up more anger and frustration against the Chilean government.

And now it's not just a struggle for education, many other workers have been going on strike and participating in the demonstrations, especially hospital and emergency services workers, taxi and truck drivers, and copper miners. In late August



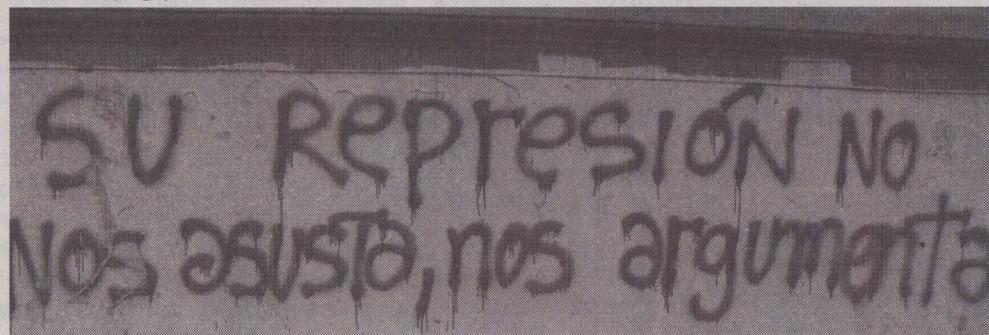
there was a 48-hour general strike called by an alliance of 80 unions.

So it's definitely not only a student struggle anymore. The strikes and occupations have reached that point of no return that sometimes can be seen in history, when something huge is about to happen. These moments, when a whole society is unsatisfied and decides to go out into the streets and speak out - this is something to be celebrated and praised! As it all started because of educational issues, it's definitely an incentive to make us think about the educational system in the US and around the world under neo-liberal rules: why should we leave knowledge and education under the free market's control? What effects will it generate in the future? What will children educated under this regime become?



resources would provide funding for free education: "destruyamos la educación de mercado, nacionalizamos el cobre" (Let's destroy market-based education, renationalize copper).

What is happening in Chile points toward the same classist dynamic that has been happening all around the world, including the USA: the wealthy people have the money to keep studying (in the best universities) and the



The repression does not scare us, it proves our point

poor people can't afford to study at all, or they struggle like hell to pay college tuition. It's

people watched and suffered through all the atrocities committed by Augusto Pinochet and

If they don't let us DREAM, then we won't let them SLEEP

common now to see elderly and even children taken by their parents to the demonstrations; all oppressed people seem to have understood this struggle belongs to everyone. Elderly choreographed dancing, performing and theater. A kiss-in was held for more than 100 students in front of the university. Some students have taken turns jogging around Santiago, always holding a black flag that says "Educación gratuita ahora" (free education now). A die-in was also held, with people holding signs saying "Muri esperando una educación de calidad" (I died waiting for a good education). Some students have also held a hunger strike.

One interesting aspect of the student revolution is that some students have identified with the Mapuche indigenous struggle. For centuries, the Mapuche people in Chile have been fighting against government repression, land seizures and attacks on their communities. Many pro-Mapuche posters and slogans can be seen among the student slogans, which shows the respect and

there was a 48-hour general strike called by an alliance of 80 unions.

So it's definitely not only a student struggle anymore. The strikes and occupations have reached that point of no return that sometimes can be seen in history, when something huge is about to happen. These moments, when a whole society is unsatisfied and decides to go out into the streets and speak out - this is something to be celebrated and praised! As it all started because of educational issues, it's definitely an incentive to make us think about the educational system in the US and around the world under neo-liberal rules: why should we leave knowledge and education under the free market's control? What effects will it generate in the future? What will children educated under this regime become?

Save The Land From Unimaginable Threats Tim DeChristopher is in prison

Tim DeChristopher — who as Bidder #70 protested a December 19, 2008 sale of Bureau of Land Management oil and gas leases in Utah's redrock country by bidding \$1.8 million



for 22,500 acres although he had no money or intent to buy the leases — was sentenced to 2 years in prison and a \$10,000 fine on July 26.

He was jailed immediately and is now in a Federal prison in California. His spontaneous and unconventional action brought attention to these illegal sales that were later invalidated. Salt Lake City police arrested 26 protesters who blocked a road after the sentence was announced. Tim got one of the longest prison sentences yet for a peaceful direct action to protest climate change and the corporate/government policies that are causing it. People around the world are organizing to support Tim while he's in jail, support his appeal, continue his struggle to stop climate change, and promote alternatives to fossil fuels.

Tim read a long inspirational statement before he was sentenced. He noted: "This is

not going away. At this point of unimaginable threats on the horizon, this is what hope looks like. In these times of a morally bankrupt government that has sold out its principles, this is what patriotism looks like. With countless lives on the line, this is what love looks like, and it will only grow. The choice you are making today is what side are you on....

"Those who are inspired to follow my actions are those who understand that we are on a path toward catastrophic consequences of climate change. They know their future, and the future of their loved ones, is on the line. And they know we are running out of time to turn things around. The closer we get to that point where it's too late, the less people have to lose by fighting back. The power of the



Justice Department is based on its ability to take things away from people. The more that people feel that they have nothing to lose, the more that power begins to shrivel. The people who are committed to fighting for a livable future will not be discouraged or intimidated by anything that happens here today."

Write Tim at: Tim DeChristopher #16156-081, PO Box 800, Herlong, CA 96113. Check Bidder70.org for updates. Send donations to Tim DeChristopher Legal Defense Fund c/o Pat Shea 252 S. 1300 E., Suite A Salt Lake City, Utah 84102.

Continued from Page 1

of the population served them as serfs. Starting in the 1500s, a merchant class arose who (at first) sold goods to the aristocrats. As these merchants accumulated wealth, they were able to create a new "capitalist social space" with a value system that allowed non-aristocrats to own land and acquire wealth. Eventually—after 200 years of developing this capitalist space and social practices—the

momentum in NYC of the 1980s, and continuing to grow in fits and starts through the 90s and 00s. The more I talked to folks about these squats, the more I wondered if they were the sort of social space from which new types of economies could grow.

Boasting hundreds—or perhaps thousands—of squats, the city of Oakland could be called the West Coast Capital of Squatting. This summer, I explored several explicitly radical Oakland squats, primarily focusing on two houses, Comedia and Spackle House, because these two houses represent opposite ends of the spectrum:

Comedia is a mural-decked open-door

the stairs and make my way to the living room that doubles as a show space and for guests to sleep in, just in time for the weekly house meeting. About twenty people are seated in a large circle. Some of them have brightly colored hair and piercings. Others are dressed a bit more formally, as if they just got back from a part time job.

Pris, one of the house members, facilitates the meeting. She is swathed in black lace, a tutu, and combat boots. If you count the chicken coop and the two tool sheds, Comedia only has space for eight permanent house members at one time. Almost everyone in the room is a visitor.

Pris asks everyone to go around the circle and say their names, and how long they plan to stay at Comedia. One young woman says she's staying here until she spanges enough cash for a bus ticket home to San Diego. A

back of his head where just a few hours before, a long-time visitor beat him repeatedly with a broom handle. The visitor had been acting strange all day, muttering under his breath, then he just hauled off and attacked Billy. Lavender, a flute-playing traveler with long dreadlocks, pulled the attacker off Billy and calmed everyone down. The attacker was immediately kicked out, but everyone was still jittery and shaken.

"This kind of fucking bullshit happens at least once a week," says Barleycorn, a house member, in an interview a few days later. He explains that it's often visitors and travelers who bring the violence.

SPACKLE HOUSE
SEEKING REVOLUTION

merchants no longer needed the aristocrats. The so-called "revolutions" in America, France, etc in the 1700s were simply the gesture of shrugging off the parasitic aristocratic class. The real revolution had begun in the 1500s, when merchants built the foundations of the capitalist practices that would eventually make feudalism unnecessary.

In that vein, I am convinced that if we want capitalism to actually stay collapsed at some point, there will need to be a new type of economic distribution to replace it. We must work to build new social spaces in which post-capitalist identities and practices can evolve.

I was mulling over these ideas when I moved to Berkeley a few months ago and began to get involved in activism here. I was

squat that hosts travelers, punk shows, a bike shop, and a small zine library; whereas Spackle House is a white-walled invite only squat where a small group of activists and their friends quietly relax between activities.

All names of people and houses in this article were changed to protect privacy, with the exceptions of Steve De Caprio and Heather Wreckage.

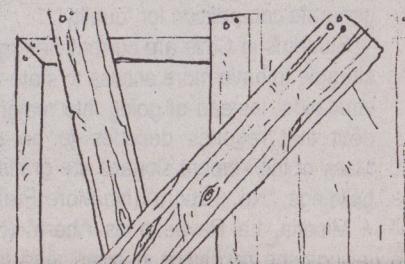
COMEDIA (open-door punk house)

The gate to Comedia bares a giant circle-N. As I push through the gate and enter the yard, it seems I have entered a very different sort of

pack of dreadlocked travelers are on their way to a treesit in Oregon, and are grateful to have a floor to crash on tonight. A longtime house member introduces himself as Turnip and says he's either "staying until next week, or until a thousand more Comedias spread across the globe."

As the house denizens introduce themselves, one person stands out. He is a middle-aged man who introduces himself as Bill. Bill has grey hair and talks like an engineer. He wears a brand-name fleece jacket and gold-framed spectacles. Bill was recently laid off. "I will be homeless within the

Comedia strives to be a safe-space, so house members don't tolerate violence, harassment, or non-consent. The house also has a no-hard-drugs policy, and a ban on alcohol (except during house shows). But some visitors disrespect the house's policies,



BEYOND

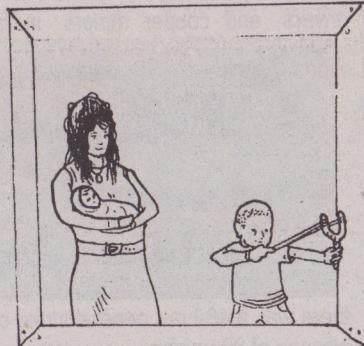
SPARKING ADVERSE POSSESSION:

SEEKING REVOLUTI

merchants no longer needed the aristocrats. The so-called "revolutions" in America, France, etc in the 1700s were simply the gesture of shrugging off the parasitic aristocratic class. The real revolution had begun in the 1500s, when merchants built the foundations of the capitalist practices that would eventually make feudalism unnecessary.

In that vein, I am convinced that if we want capitalism to actually stay collapsed at some point, there will need to be a new type of economic distribution to replace it. We must work to build new social spaces in which post-capitalist identities and practices can evolve.

I was mulling over these ideas when I moved to Berkeley a few months ago and began to get involved in activism here. I was



surprised to discover that many local activists live in houses they neither rent nor own—these activists are part of the Radical Squatting Movement. This movement can be traced back to the European Autonomous Movements of the 1970s, when revolutionaries turned away from the overtly political tactics of the Revolt of '68, and instead began to build underground "autonomous" social spaces outside of the values of capitalist exchange. This kind of squatting quickly spread to the U.S., gaining

Terminology

crack a squat / open a house – to begin the process of transforming an abandoned building into a home

squat that hosts travelers, punk shows, a bike shop, and a small zine library; whereas Spackle House is a white-walled invite only squat where a small group of activists and their friends quietly relax between activities.

All names of people and houses in this article were changed to protect privacy, with the exceptions of Steve De Caprio and Heather Wreckage.

COMEDIA (open-door punk house)

The gate to Comedia bares a giant circle-N. As I push through the gate and enter the yard, it seems I have entered a very different sort of space; a space where the false hierarchies of capitalism have been abandoned. Dolls hang from trees. The sides of the house are painted with intricate murals. As I walked through the halls, the paintings on the walls and ceilings steal my attention. Symbols, animals and blurs of color abound. I find myself thinking of the Chauvet Cave Paintings in France. But this art was not created by long-dead prehistoric humans: the living artists are all around me, cooking, writing, talking, braiding hair. They may be fully modern humans but to me it seems like there is a sense of wildness about the squatters. No one is acting "businesslike." Moods seem to flow, unrestrained: bursts of joy, exhaustion, annoyance, and anger are expressed, instead of hidden behind customer-service-like masks. These people are very different from the "professional" activists I encountered in college and while working for NGOs—instead of scrambling to bolster their resumes, these people are concerned with honestly expressing themselves as part of their work to change the world.

In the past Comedia was a duplex, but a stairwell has been constructed uniting what had once been two separate homes. I dash up

pack of dreadlocked travelers are on their way to a treesit in Oregon, and are grateful to have a floor to crash on tonight. A longtime house member introduces himself as Turnip and says he's either "staying until next week, or until a thousand more Comedias spread across the globe."

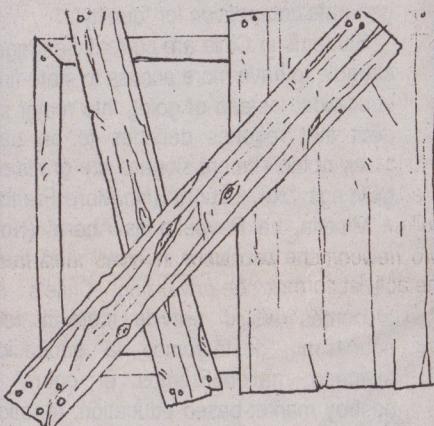
As the house denizens introduce themselves, one person stands out. He is a middle-aged man who introduces himself as Bill. Bill has grey hair and talks like an engineer. He wears a brand-name fleece jacket and gold-framed spectacles. Bill was recently laid off. "I will be homeless within the week," he says, explaining that he hopes to come live at Comedia in his time of need.

Pris bites her lip. "Why don't you come hang around the house this week, to make sure you can... tolerate it."

On the living room wall, just behind Bill, the words "Safe as Hell" are painted in black.

Just last week I rode my bike to Comedia after work and Billy, a Comedia house member, showed me the giant red welt on the

Comedia strives to be a safe-space, so house members don't tolerate violence, harassment, or non-consent. The house also has a no-hard-drugs policy, and a ban on alcohol (except during house shows). But some visitors disrespect the house's policies,

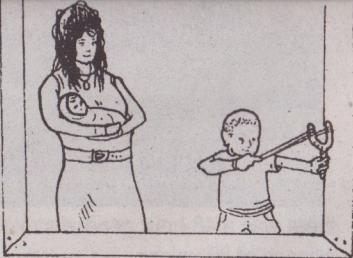


leading to disturbing scenarios followed by people being told to leave.

Members of Comedia have considered ending the open-door policy, which allows anyone to stay for at least 3 days. But for every disrespectful visitor, there are at least ten awesome ones: solid folks who come and learn about squatting and self-governance, and occasionally get plugged into the activist community. Several writers and artists for Slingshot have been Comedia visitors, and many Comedia visitors have gone on to spread squatting elsewhere. "I estimate at least 1200 people come through Comedia a year," Barleycorn says. Comedia is a community space that builds something beyond itself, and the open-door policy is a part of that.

Every few weeks, there's a musical extravaganza going on at Comedia, often drawing over a hundred people. One night it was Holy! Holy! Holy!, who played in the nude,

Squatting is occupying unused territory. It is creating an



surprised to discover that many local activists live in houses they neither rent nor own—these activists are part of the Radical Squatting Movement. This movement can be traced back to the European Autonomous Movements of the 1970s, when revolutionaries turned away from the overtly political tactics of the Revolt of '68, and instead began to build underground “autonomous” social spaces outside of the values of capitalist exchange. This kind of squatting quickly spread to the U.S., gaining

Terminology

crack a squat / open a house – to begin the process of transforming an abandoned building into a home

to dumpster – to rescue food and other useful items from going to the landfill

Homes Not Jails – a squatter activist group

right of adverse possession – the part of English common law that allows anyone who has lived in an abandoned building for 5 years to become the building's lawful owner (local laws may vary)

to spange – to engage in the age-old art of asking pedestrians for excess cash

traveler – someone who journeys from squat to squat, usually by hopping trains, bike touring, and hitchhiking

from trees. The sides of the house are painted with intricate murals. As I walked through the halls, the paintings on the walls and ceilings steal my attention. Symbols, animals and blurs of color abound. I find myself thinking of the Chauvet Cave Paintings in France. But this art was not created by long-dead prehistoric humans: the living artists are all around me, cooking, writing, talking, braiding hair. They may be fully modern humans but to me it seems like there is a sense of wildness about the squatters. No one is acting “businesslike.” Moods seem to flow, unrestrained: bursts of joy, exhaustion, annoyance, and anger are expressed, instead of hidden behind customer-service-like masks. These people are very different from the “professional” activists I encountered in college and while working for NGOs—instead of scrambling to bolster their resumes, these people are concerned with honestly expressing themselves as part of their work to change the world.

In the past Comedia was a duplex, but a stairwell has been constructed uniting what had once been two separate homes. I dash up

come live at Comedia in his time of need.

Pris bites her lip. “Why don’t you come hang around the house this week, to make sure you can... tolerate it.”

On the living room wall, just behind Bill, the words “Safe as Hell” are painted in black.

Just last week I rode my bike to Comedia after work and Billy, a Comedia house member, showed me the giant red welt on the

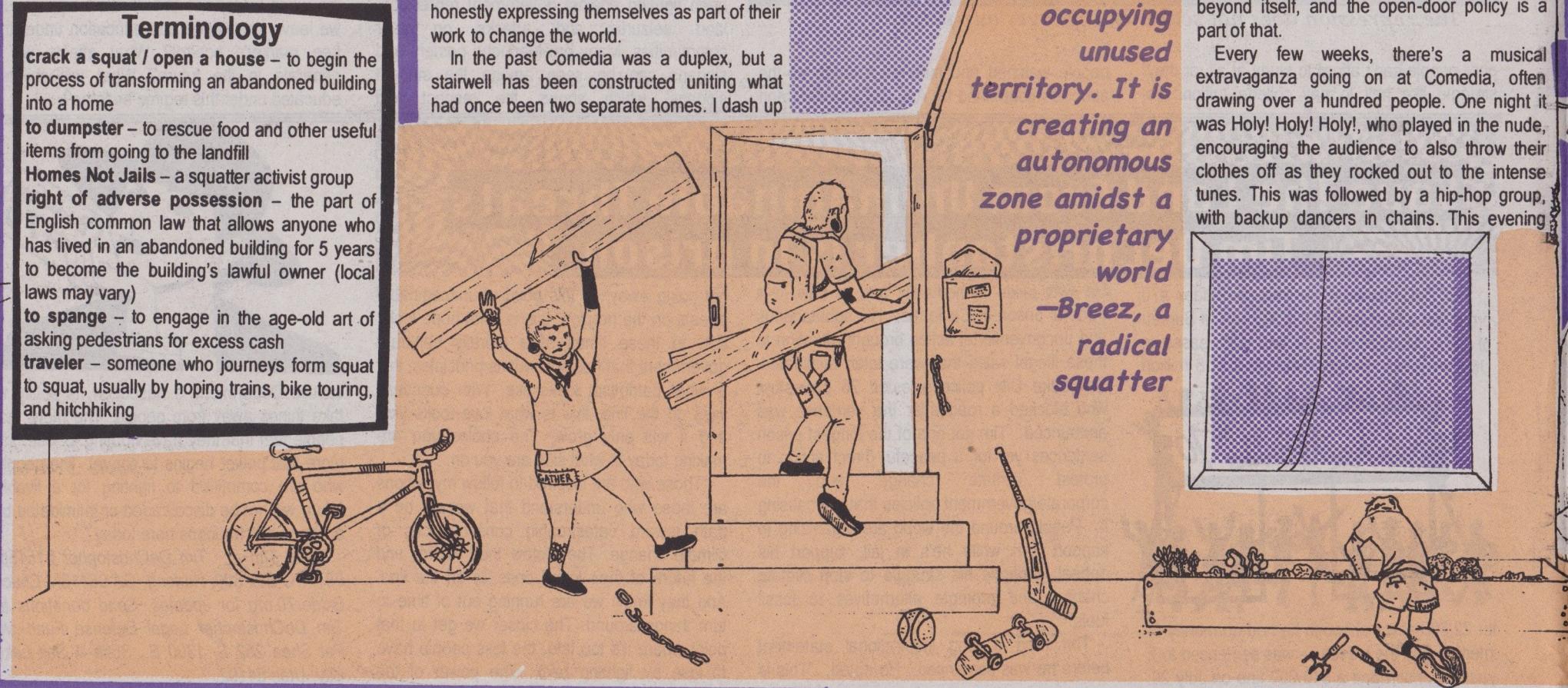


leading to disturbing scenarios followed by people being told to leave.

Members of Comedia have considered ending the open-door policy, which allows anyone to stay for at least 3 days. But for every disrespectful visitor, there are at least ten awesome ones: solid folks who come and learn about squatting and self-governance, and occasionally get plugged into the activist community. Several writers and artists for Slingshot have been Comedia visitors, and many Comedia visitors have gone on to spread squatting elsewhere. “I estimate at least 1200 people come through Comedia a year,” Barleycorn says. Comedia is a community space that builds something beyond itself, and the open-door policy is a part of that.

Every few weeks, there’s a musical extravaganza going on at Comedia, often drawing over a hundred people. One night it was Holy! Holy! Holy!, who played in the nude, encouraging the audience to also throw their clothes off as they rocked out to the intense tunes. This was followed by a hip-hop group, with backup dancers in chains. This evening

Squatting is occupying unused territory. It is creating an autonomous zone amidst a proprietary world
—Breez, a radical squatter



and
the
about
were
new types
perhaps
Skland
tal of
several
mainly
tackle
present
-door

the stairs and make my way to the living room that doubles as a show space and for guests to sleep in, just in time for the weekly house meeting. About twenty people are seated in a large circle. Some of them have brightly colored hair and piercings. Others are dressed a bit more formally, as if they just got back from a part time job.

Pris, one of the house members, facilitates the meeting. She is swathed in black lace, a tutu, and combat boots. If you count the chicken coop and the two tool sheds, Comedia only has space for eight permanent house members at one time. Almost everyone in the room is a visitor.

Pris asks everyone to go around the circle and say their names, and how long they plan to stay at Comedia. One young woman says she's staying here until she spanges enough cash for a bus ticket home to San Diego. A

back of his head where just a few hours before, a long-time visitor beat him repeatedly with a broom handle. The visitor had been acting strange all day, muttering under his breath, then he just hauled off and attacked Billy. Lavender, a flute-playing traveler with long dreadlocks, pulled the attacker off Billy and calmed everyone down. The attacker was immediately kicked out, but everyone was still jittery and shaken.

"This kind of fucking bullshit happens at least once a week," says Barleycorn, a house member, in an interview a few days later. He explains that it's often visitors and travelers who bring the violence.

was immortalized in *Dreams of Donuts* #13, a zine put out by Comedia member Heather Wreckage. Almost everyone at Comedia is either an artist, writer, musician, model, and/or photographer. Living in a squat allows them the time and flexibility to weave artistic expression into their lives.

Additionally, almost everyone at the house

"It's really frustrating to hear people say the space is male-dominated when there are so many complexities with gender and powerplay going on [at Comedia]," says Finch, who lives in the Comedia Attic. Last winter, house members collectively decided to turn the Attic into a safe-space for women, trans folk, and queer people. Straight males are not allowed in the attic, except by invitation. The Attic has its own meetings, separate from the rest of the house, where gender issues can be discussed without the presence of males. "Living in Comedia, I have become more vocal and a powerful woman," Finch says.

As I continue dropping in on Comedia, I notice how much I enjoy being in the space. Even though some of the travelers terrify me, I find myself missing Comedia when I'm away for too long, wanting to come back. Being there feels good, feels comfortable.

One day, I run into Turnip at the Long Haul infoshop, and Turnip tells me that, the night before, he had asked some drunken travelers to leave Comedia because they had broken the drinking ban. As these travelers staggered away, their dog was hit by a car and killed in the street in front of the house. Immediately, people from Comedia banded together to help them bury their dog and struggle with their grief. These sorts of convoluted interactions have no right or wrong answer.

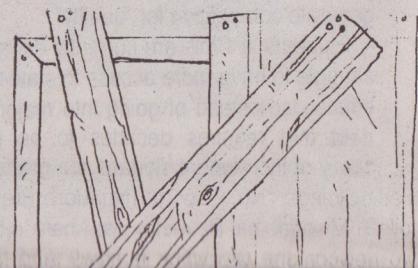
As we discuss the issue further, Turnip eloquently states, "There are a lot of problems at a squat like Comedia that are rooted in poverty, violence, despair, and social injustice,

NG
POSSESSION:

pack of dreadlocked travelers are on their way to a treesit in Oregon, and are grateful to have a floor to crash on tonight. A longtime house member introduces himself as Turnip and says he's either "staying until next week, or until a thousand more Comedias spread across the globe."

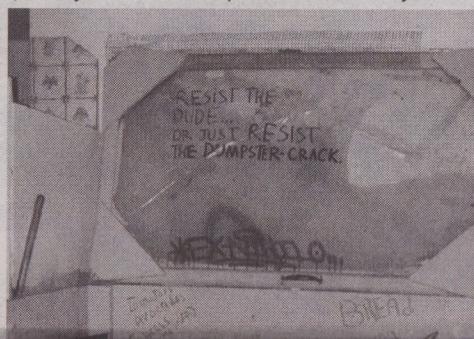
As the house denizens introduce themselves, one person stands out. He is a middle-aged man who introduces himself as Bill. Bill has grey hair and talks like an engineer. He wears a brand-name fleece jacket and gold-framed spectacles. Bill was recently laid off. "I will be homeless within the

Comedia strives to be a safe-space, so house members don't tolerate violence, harassment, or non-consent. The house also has a no-hard-drugs policy, and a ban on alcohol (except during house shows). But some visitors disrespect the house's policies,



has been involved in activism in some way, be it marching in the Oscar Grant protests, feeding the homeless with Food Not Bombs, working on new squats with Homes Not Jails, staffing local infoshops, or defending animal rights.

When a bedroom in Comedia opened up in August, dozens of people vied for it. As the house members deliberated who to give the room to, of the major things they considered was how the candidates spent their time. Two candidates had been staying in the Comedia bunk room for nearly a year, but did not actively engage in activism and spent much of their time away from the house working and taking university classes. These two were well-liked by many house members, but the collective ultimately chose to give the room to two newcomers who were involved fulltime in



SPACKLE
(invite-only)

As I climb the address. Spackle is a white-walled, and am green collared shirt De Caprio. Spackle Guru" by other the last decade rights of squat



We sit down for a lengthy discussion on the legality of squatting. The biggest critique is that it is not sustainable in a capitalist world, as it is supposed to lead towards building

NG POSSESSION:

pack of dreadlocked travelers are on their way to a treesit in Oregon, and are grateful to have a floor to crash on tonight. A longtime house member introduces himself as Turnip and says he's either "staying until next week, or until a thousand more Comedias spread across the globe."

As the house denizens introduce themselves, one person stands out. He is a middle-aged man who introduces himself as Bill. Bill has grey hair and talks like an engineer. He wears a brand-name fleece jacket and gold-framed spectacles. Bill was recently laid off. "I will be homeless within the week," he says, explaining that he hopes to come live at Comedia in his time of need.

Pris bites her lip. "Why don't you come hang around the house this week, to make sure you can... tolerate it."

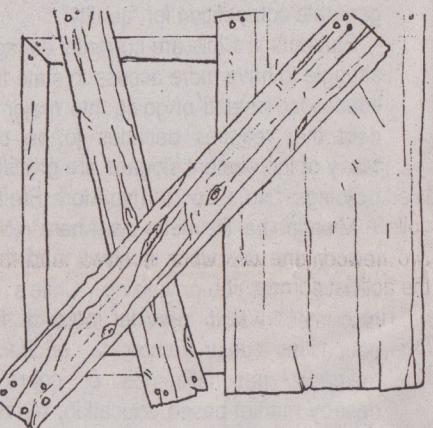
On the living room wall, just behind Bill, the words "Safe as Hell" are painted in black.

Just last week I rode my bike to Comedia after work and Billy, a Comedia house member, showed me the giant red welt on the

Squatting is occupying unused territory. It is creating an autonomous

SEEKING REVOLUTION IN SQUAT

Comedia strives to be a safe-space, so house members don't tolerate violence, harassment, or non-consent. The house also has a no-hard-drugs policy, and a ban on alcohol (except during house shows). But some visitors disrespect the house's policies,



leading to disturbing scenarios followed by people being told to leave.

Members of Comedia have considered ending the open-door policy, which allows anyone to stay for at least 3 days. But for every disrespectful visitor, there are at least ten awesome ones: solid folks who come and learn about squatting and self-governance, and occasionally get plugged into the activist community. Several writers and artists for Slingshot have been Comedia visitors, and many Comedia visitors have gone on to spread squatting elsewhere. "I estimate at least 1200 people come through Comedia a year," Barleycorn says. Comedia is a community space that builds something beyond itself, and the open-door policy is a part of that.

Every few weeks, there's a musical extravaganza going on at Comedia, often drawing over a hundred people. One night it was Holy! Holy! Holy!, who played in the nude, encouraging the audience to also throw their clothes off as they rocked out to the intense

has been involved in activism in some way, be it marching in the Oscar Grant protests, feeding the homeless with Food Not Bombs, working on new squats with Homes Not Jails, staffing local infoshops, or defending animal rights.

When a bedroom in Comedia opened up in August, dozens of people vied for it. As the house members deliberated who to give the room to, of the major things they considered was how the candidates spent their time. Two candidates had been staying in the Comedia bunk room for nearly a year, but did not actively engage in activism and spent much of their time away from the house working and taking university classes. These two were well-liked by many house members, but the collective ultimately chose to give the room to two newcomers who were involved fulltime in the activist community.

"The house tends to have far more cismen than other genders," Pris tells me in an

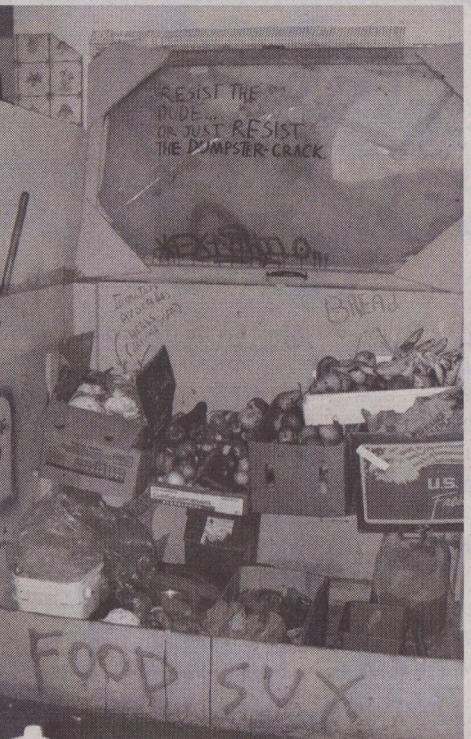
"If a chieftain or a man leaves his house, garden, and field and hires it out, and someone else takes possession of [it] and uses it for three years: if the first owner returns and claims his house, garden, and field, it shall not be given to him, but he who has taken possession of it and used it shall continue to use it."

—Hammurabi's Code, Law #30, written 1700 BCE

interview. Cismen (short for "cissexual men" or "cisgender men") are people who were assigned the male gender at birth and continue to identify as male. Because Comedia has more self-identified males than other genders, several people from a nearby queer-only squat have accused Comedia of being "male-dominated."

before, he had asked some drunken travelers to leave Comedia because they had broken the drinking ban. As these travelers staggered away, their dog was hit by a car and killed in the street in front of the house. Immediately, people from Comedia banded together to help them bury their dog and struggle with their grief. These sorts of convoluted interactions have no right or wrong answer.

As we discuss the issue further, Turnip eloquently states, "There are a lot of problems at a squat like Comedia that are rooted in poverty, violence, despair, and social injustice,



Comedia Kitchen

We sit down for a lengthy discussion about the legality of squatting. The biggest critique is that it is not supposed to be legal towards building.

In the late 1970s in Europe, stay in Belgium, France, these squats became daycares. Steve was laid off looking for a job. Comedia, which is a squat in Oakland, CA, is supposed to be a network of new houses.

Steve environmental society, in which there are like Comedia, which is a squat in Oakland, CA, is supposed to be a network of new houses.

but at the same time there's a direct engagement with life's dramas. A lot of people are insulated from these conditions by spending all of their time maintaining their status in the system, but they are missing out on a real life experience."

some live at Comedia in his time of need.

Pris bites her lip. "Why don't you come hang around the house this week, to make sure you can... tolerate it."

On the living room wall, just behind Bill, the words "Safe as Hell" are painted in black.

Just last week I rode my bike to Comedia after work and Billy, a Comedia house member, showed me the giant red welt on the

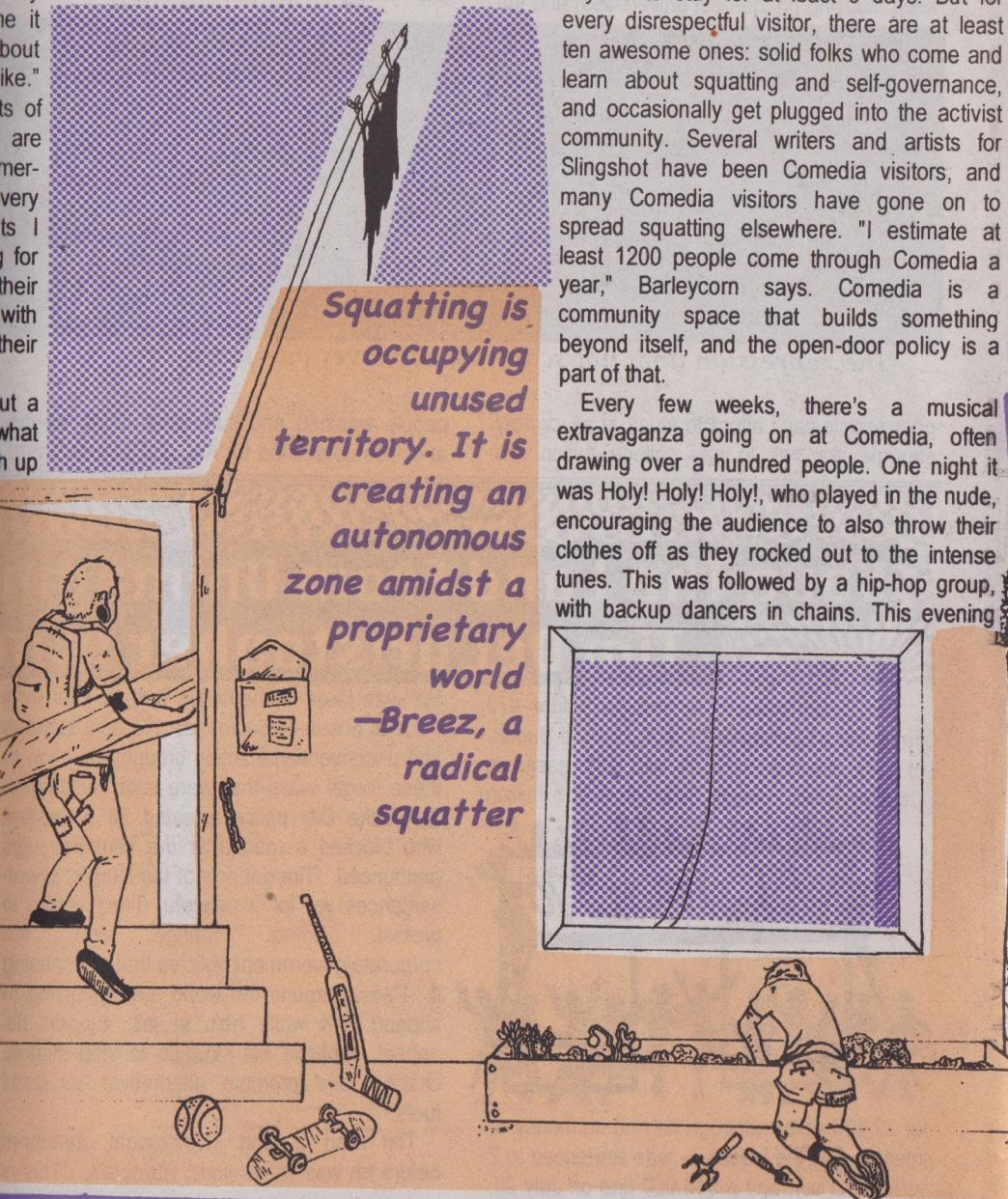
Squatting is occupying unused territory. It is creating an autonomous zone amidst a proprietary world
—Breez, a radical squatter



leading to disturbing scenarios followed by people being told to leave.

Members of Comedia have considered ending the open-door policy, which allows anyone to stay for at least 3 days. But for every disrespectful visitor, there are at least ten awesome ones: solid folks who come and learn about squatting and self-governance, and occasionally get plugged into the activist community. Several writers and artists for Slingshot have been Comedia visitors, and many Comedia visitors have gone on to spread squatting elsewhere. "I estimate at least 1200 people come through Comedia a year," Barleycorn says. Comedia is a community space that builds something beyond itself, and the open-door policy is a part of that.

Every few weeks, there's a musical extravaganza going on at Comedia, often drawing over a hundred people. One night it was Holy! Holy! Holy!, who played in the nude, encouraging the audience to also throw their clothes off as they rocked out to the intense tunes. This was followed by a hip-hop group, with backup dancers in chains. This evening

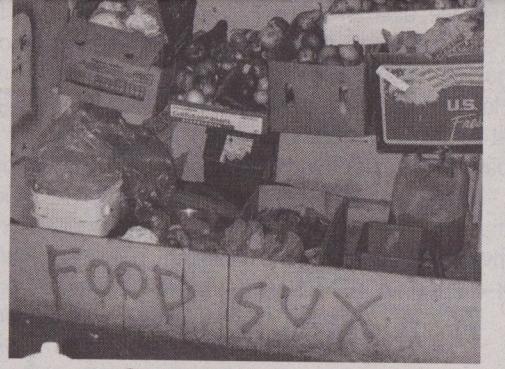
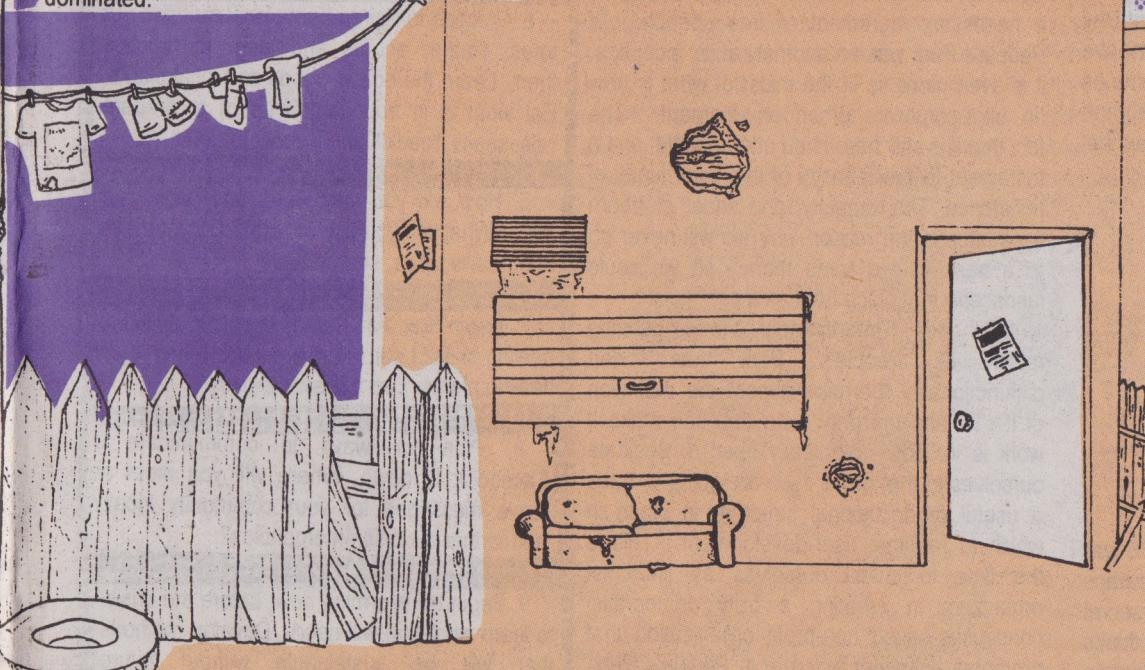


The house tends to have far more cismen than other genders," Pris tells me in an

"If a chieftain or a man leaves his house, garden, and field and hires it out, and someone else takes possession of [it] and uses it for three years: if the first owner returns and claims his house, garden, and field, it shall not be given to him, but he who has taken possession of it and used it shall continue to use it."

—Hammurabi's Code, Law #30, written 1700 BCE

interview. Cismen (short for "cissexual men" or "cisgender men") are people who were assigned the male gender at birth and continue to identify as male. Because Comedia has more self-identified males than other genders, several people from a nearby queer-only squat have accused Comedia of being "male-dominated."



Comedia Kitchen

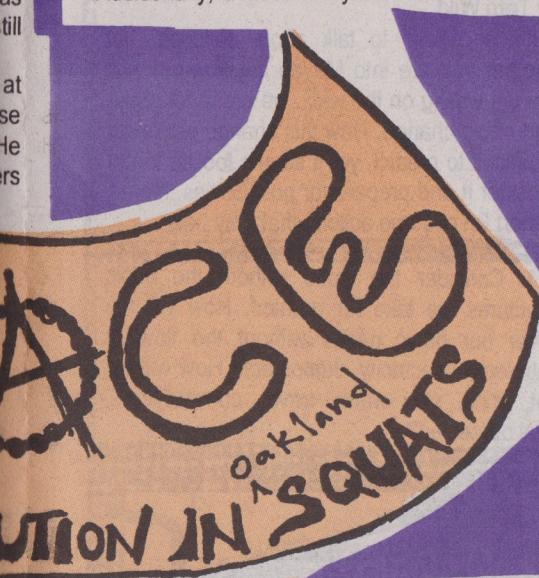
but at the same time there's a direct engagement with life's dramas. A lot of people are insulated from these conditions by spending all of their time maintaining their status in the system, but they are missing out on a real life experience."

Europe, stay Belgium, France these squats have daycares. Should Steve was laid looking for a place in Comedia, which squat in Oakland for a network of new houses.

Steveenvi society, in which like Comedia,

was immortalized in *Dreams of Donuts* #13, a zine put out by Comedia member Heather Wreckage. Almost everyone at Comedia is either an artist, writer, musician, model, and/or photographer. Living in a squat allows them the time and flexibility to weave artistic expression into their lives.

Additionally, almost everyone at the house



has been involved in activism in some way, be it marching in the Oscar Grant protests, feeding the homeless with Food Not Bombs, working on new squats with Homes Not Jails, staffing local infoshops, or defending animal rights.

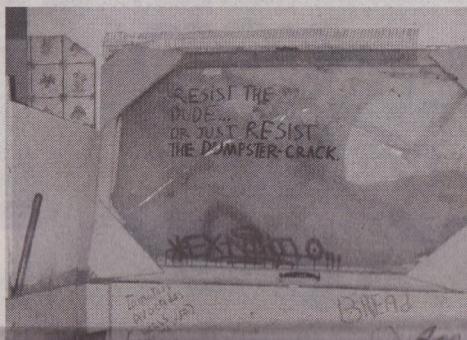
When a bedroom in Comedia opened up in August, dozens of people vied for it. As the house members deliberated who to give the room to, of the major things they considered was how the candidates spent their time. Two candidates had been staying in the Comedia bunk room for nearly a year, but did not actively engage in activism* and spent much of their time away from the house working and taking university classes. These two were well-liked by many house members, but the collective ultimately chose to give the room to two newcomers who were involved fulltime in

"It's really frustrating to hear people say the space is male-dominated when there are so many complexities with gender and powerplay going on [at Comedia]," says Finch, who lives in the Comedia Attic. Last winter, house members collectively decided to turn the Attic into a safe-space for women, trans folk, and queer people. Straight males are not allowed in the attic, except by invitation. The Attic has its own meetings, separate from the rest of the house, where gender issues can be discussed without the presence of males. "Living in Comedia, I have become more vocal and a powerful woman," Finch says.

As I continue dropping in on Comedia, I notice how much I enjoy being in the space. Even though some of the travelers terrify me, I find myself missing Comedia when I'm away for too long, wanting to come back. Being there feels good, feels comfortable.

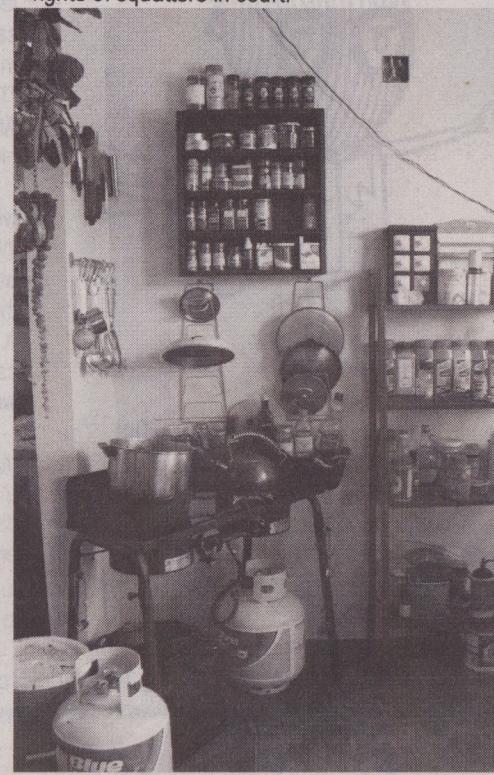
One day, I run into Turnip at the Long Haul infoshop, and Turnip tells me that, the night before, he had asked some drunker travelers to leave Comedia because they had broken the drinking ban. As these travelers staggered away, their dog was hit by a car and killed in the street in front of the house. Immediately, people from Comedia banded together to help them bury their dog and struggle with their grief. These sorts of convoluted interactions have no right or wrong answer.

As we discuss the issue further, Turnip eloquently states, "There are a lot of problems at a squat like Comedia that are rooted in poverty, violence, despair, and social injustice,



SPACKLE HOUSE (invite-only chillout zone)

As I climb the steps, I worry I'm at the wrong address. Spackle House seems so quiet, so white-walled, so... normal. I knock on the door, and am greeted by a long-haired man in a collared shirt who introduces himself as Steve De Caprio. Steve is often called "The Squat Guru" by other squatters, and has dedicated the last decade of his life to defending the rights of squatters in court.



Spackle House Kitchen

We sit down in the living room, and have a lengthy discussion about the philosophy and legality of squats. Steve explains that one of the biggest critiques of the Squat Movement is that it is not sustainable because it depends on capitalist waste. But squatting itself isn't supposed to last forever: "Squatting is a tactic towards building a revolutionary infrastructure."

houses—houses for writers, houses for parents with children, houses for people recovering from addiction. This world wouldn't be a true utopia—squats are too complicated to fit everyone's needs all the time. But something magic does happen when we stop distracting ourselves with jobs: navigating our convoluted relationships with other humans becomes the work of our lives.

Spackle House may soon become one of the first houses in the State of California to become legally owned by a squatter. Steve explains that, according to Adverse Possession laws, if you live in a house for 5 years and pay all the back taxes on it, it should become yours. "But it's never that easy: the city will always try to screw you." Currently, the city refuses to recognize Spackle House as a legitimate structure until Steve pays a contractor to redo much of the work he'd done himself. Perhaps, on some level, the city officials are scared of what Steve is doing: if a squatter succeeds in legally obtaining property, what would that mean about capitalist ideas of ownership?

A few years ago, when the cops came to shut down Banana House, a previous house Steve cracked, Steve had lashed out aggressively, leading him to spend some time in jail. "I should have just walked away, cracked a new house," Steve says, "But I put my emotions ahead of the revolution... me being in jail didn't accomplish anything."

Another criticism of the Squatting Movement is that these squats gentrify poor communities by bringing white people into minority-only neighborhoods. But Steve explains that "In a world this convoluted, there is no clear, neat path to being revolutionary." In the 1960s, strikers could take unemployment, and there were more resources available for people who wanted to work for social change. But now those who want to make change must make complicated choices to create the time and space they need. "When you do something positive in this society, you always get some

has been involved in activism in some way, be it marching in the Oscar Grant protests, feeding the homeless with Food Not Bombs, working on new squats with Homes Not Jails, staffing local infoshops, or defending animal rights.

When a bedroom in Comedia opened up in August, dozens of people vied for it. As the house members deliberated who to give the room to, of the major things they considered was how the candidates spent their time. Two candidates had been staying in the Comedia bunk room for nearly a year, but did not actively engage in activism and spent much of their time away from the house working and taking university classes. These two were well-liked by many house members, but the collective ultimately chose to give the room to two newcomers who were involved fulltime in the activist community.

"The house tends to have far more cismen than other genders," Pris tells me in an

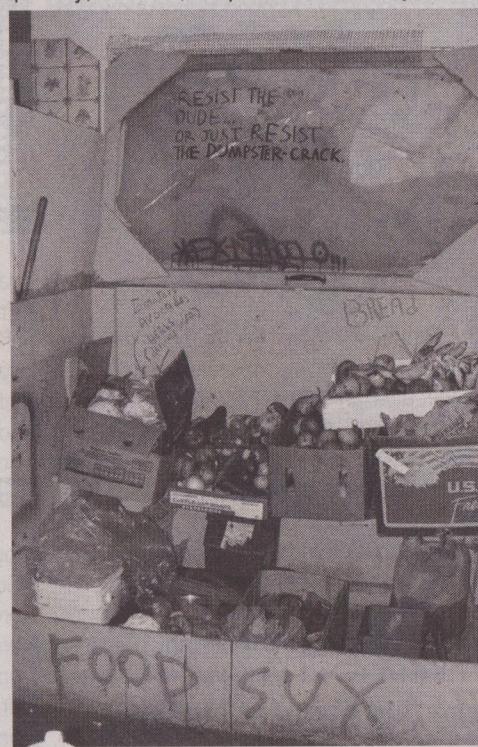
"If a chieftain or a man leaves his house, garden, and field and hires it out, and someone else takes possession of [it] and uses it for three years: if the first owner returns and claims his house, garden, and field, it shall not be given to him, but he who has taken possession of it and used it shall continue to use it."

—Hamurabi's Code, Law #30, written 1700 BCE

interview. Cismen (short for "cissexual men" or "cisgender men") are people who were assigned the male gender at birth and continue to identify as male. Because Comedia has more self-identified males than other genders, several people from a nearby queer-only squat have accused Comedia of being "male-dominated."

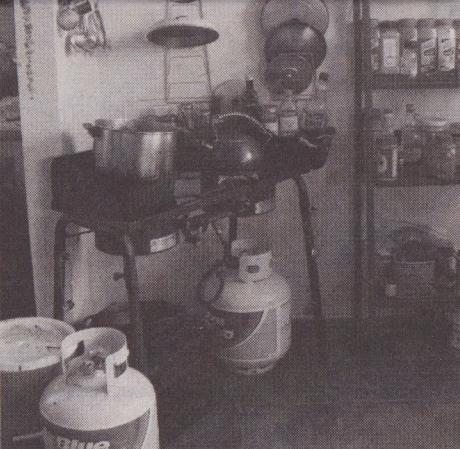
before, he had asked some drunker travelers to leave Comedia because they had broken the drinking ban. As these travelers staggered away, their dog was hit by a car and killed in the street in front of the house. Immediately, people from Comedia banded together to help them bury their dog and struggle with their grief. These sorts of convoluted interactions have no right or wrong answer.

As we discuss the issue further, Turnip eloquently states, "There are a lot of problems at a squat like Comedia that are rooted in poverty, violence, despair, and social injustice,



Comedia Kitchen

but at the same time there's a direct engagement with life's dramas. A lot of people are insulated from these conditions by spending all of their time maintaining their status in the system, but they are missing out on a real life experience."



Spackle House Kitchen

We sit down in the living room, and have a lengthy discussion about the philosophy and legality of squats. Steve explains that one of the biggest critiques of the Squat Movement is that it is not sustainable because it depends on capitalist waste. But squatting itself isn't supposed to last forever: "Squatting is a tactic towards building a revolutionary infrastructure."

In the late 1990s, Steve traveled through Europe, staying at legendary squats in Belgium, France, Spain, and Italy. Many of these squats had cafes, libraries, schools, and daycares. Shortly after returning to the U.S., Steve was laid off from his job, but instead of looking for a new one, he moved into Comedia, which was the only explicitly radical squat in Oakland at the time. Seeing the need for a network of squats, Steve began cracking new houses.

Steve envisions a future squat-based society, in which there are open-door houses like Comedia, but also lots of small, specific



squatter succeeds in legally obtaining property, what would that mean about capitalist ideas of ownership?

A few years ago, when the cops came to shut down Banana House, a previous house Steve cracked, Steve had lashed out aggressively, leading him to spend some time in jail. "I should have just walked away, cracked a new house," Steve says, "But I put my emotions ahead of the revolution... me being in jail didn't accomplish anything."

Another criticism of the Squatting Movement is that these squats gentrify poor communities by bringing white people into minority-only neighborhoods. But Steve explains that "In a world this convoluted, there is no clear, neat path to being revolutionary." In the 1960s, strikers could take unemployment, and there were more resources available for people who wanted to work for social change. But now those who want to make change must make complicated choices to create the time and space they need. "When you do something positive in this society, you always get some revolutionary backlash," Steve says.

Weeks later, as I finish up this article at the Long Haul Infoshop, several folks from Comedia have shown up to help with the Slingshot layout and design. Some of them have read my article and have mixed feelings: everyone seems to have a different idea about what squatting is, what it could be, and how it should be represented. But I'm beginning to suspect that no one—not even Steve De Caprio—knows exactly what squatting is.

Climbing the hills of Oakland, looking out over the sea of houses, it is impossible to tell which houses are owned and which are squatted. As we try to grapple with the complexities, words escape us, and the movement roils beneath the surface.

The economic theory at the beginning of this article was heavily influenced by the work of Evan C. Buswell.

Three Tips for New Train Hoppers

- Find an experienced guide to go with you on your first trip.

than other genders," Pris tells me in an

"If a chieftain or a man leaves his house, garden, and field and hires it out, and someone else takes possession of [it] and uses it for three years: if the first owner returns and claims his house, garden, and field, it shall not be given to him, but he who has taken possession of it and used it shall continue to use it."

—Hammurabi's Code, Law #30, written 1700 BCE

interview. Cismen (short for "cissexual men" or "cisgender men") are people who were assigned the male gender at birth and continue to identify as male. Because Comedia has more self-identified males than other genders, several people from a nearby queer-only squat have accused Comedia of being "male-dominated."



Comedia Kitchen

but at the same time there's a direct engagement with life's dramas. A lot of people are insulated from these conditions by spending all of their time maintaining their status in the system, but they are missing out on a real life experience."

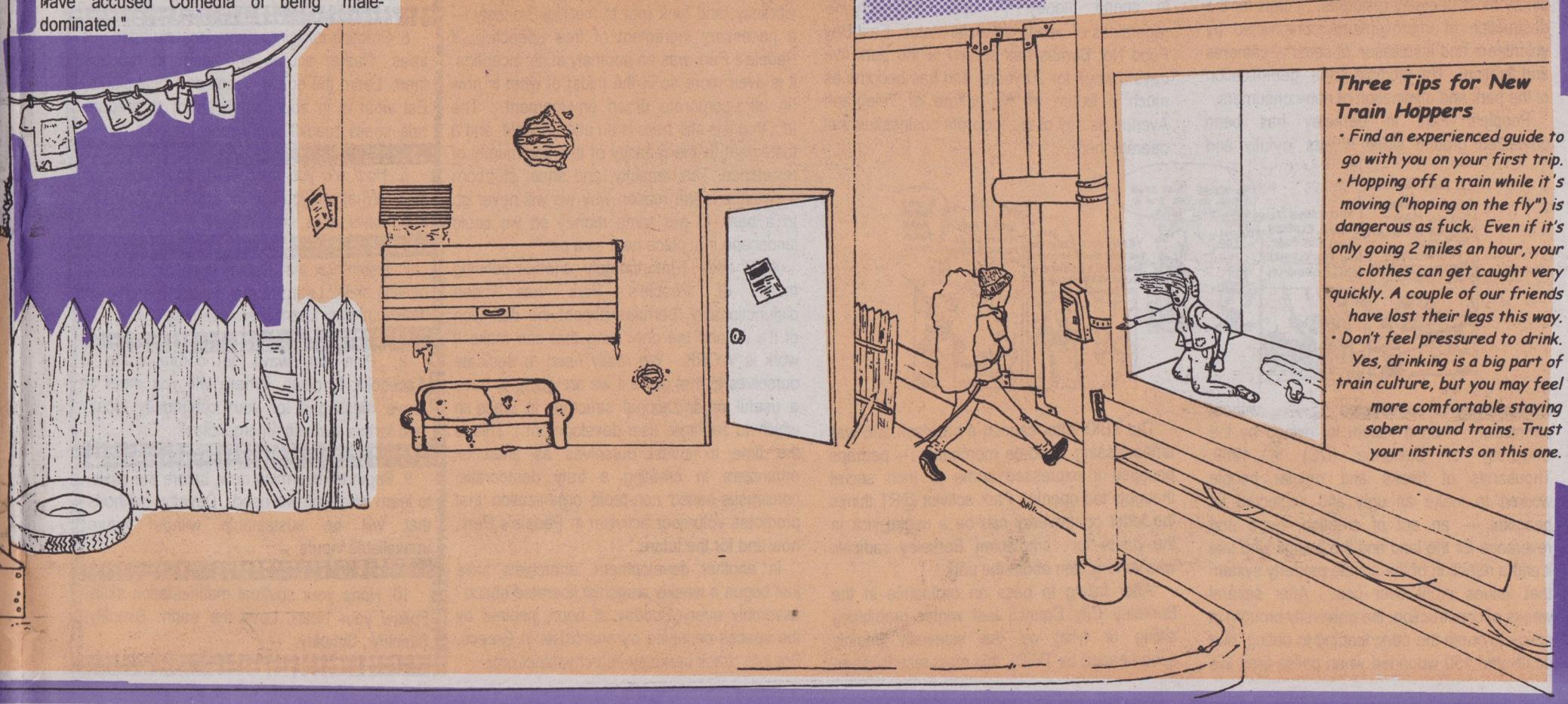
Europe, staying at legendary squats in Belgium, France, Spain, and Italy. Many of these squats had cafes, libraries, schools, and daycares. Shortly after returning to the U.S., Steve was laid off from his job, but instead of looking for a new one, he moved into Comedia, which was the only explicitly radical squat in Oakland at the time. Seeing the need for a network of squats, Steve began cracking new houses.

Steve envisions a future squat-based society, in which there are open-door houses like Comedia, but also lots of small, specific

Weeks later, as I finish up this article at the Long Haul Infoshop, several folks from Comedia have shown up to help with the Slingshot layout and design. Some of them have read my article and have mixed feelings: everyone seems to have a different idea about what squatting is, what it could be, and how it should be represented. But I'm beginning to suspect that no one—not even Steve De Caprio—knows exactly what squatting is.

Climbing the hills of Oakland, looking out over the sea of houses, it is impossible to tell which houses are owned and which are squatted. As we try to grapple with the complexities, words escape us, and the movement roils beneath the surface.

The economic theory at the beginning of this article was heavily influenced by the work of Evan C. Buswell.



Three Tips for New Train Hoppers

- Find an experienced guide to go with you on your first trip.
- Hopping off a train while it's moving ("hopping on the fly") is dangerous as fuck. Even if it's only going 2 miles an hour, your clothes can get caught very quickly. A couple of our friends have lost their legs this way.
- Don't feel pressured to drink. Yes, drinking is a big part of train culture, but you may feel more comfortable staying sober around trains. Trust your instincts on this one.

THE UNPERMITTED ZONE

anarchists defy leftism in the Philippines

About 40 anarchists wearing masks vandalized and disrupted downtown Manila near where the Philippine State of the Nation Address was held July 25. Anarchists acting without leaders were small in numbers in comparison to around 8000 authoritarian-leftist protesters, some of whom got food or money to rally in a permitted zone — wishing for their demands in conjunction with corporate media and state institutions who fuck up the lives of millions of people in the archipelago. These are everyday reflected in the unprecedented growth of poverty, ecological destruction, homelessness, unemployment, hunger and other miserable conditions most of the inhabitants of the country endure.

Massive numbers of riot cops with batons and shields faced the authoritarian left in a typical-protest ritual. Every time is another rallying cry of pacifism, persuading the masses to another form of government, wishing it will happen one day. Of course, they could not get near the Hall of Congress at the back of Sandiganbayan (office of the Ombudsman), where the president (Benigno Aquino III)



proudly addressed his accomplishments. The state and the left know each other well. Each of them is a ruling and authoritarian form. They are a bunch of leftist politicians building their nests in congressional bodies making laws and profit at the expense of the obedient citizen.

When the anarchist demo began, we reclaimed the streets and disrupted the normal flow of traffic. It was an unexpected moment

for most of the authorities. As the cops watched the permitted zone to control the leftist protestors, they were shocked when they saw anarchists marching against the flow of the permitted march. Our main banner read "There is no change in continued reform. Anarchist revolution is the solution. Destroy hierarchy. Defend ecology. End poverty."

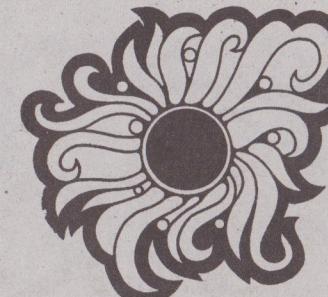
We were loud even without a megaphone with our screams, drums and brave passion. We handed out leaflets and threw paint bombs at buses covered with advertising. We covered the permit zone with graffiti, stickers and circle A symbols directed against the state and capitalist oppression. In front of UCPB bank we set off firecrackers and protested.

Fighting the political death machine by disrupting the State of the Nation Address was a new tactic for us—the local version of disrupting the WTO, JPEPA, ASEAN, APEC and other capitalist trade talks, which are ruining the world and dooming its inhabitants to annihilation and destruction.

It was war from our hearts. It was spontaneity. There were no arrests.

Peoples Park

The subversives who built it in their



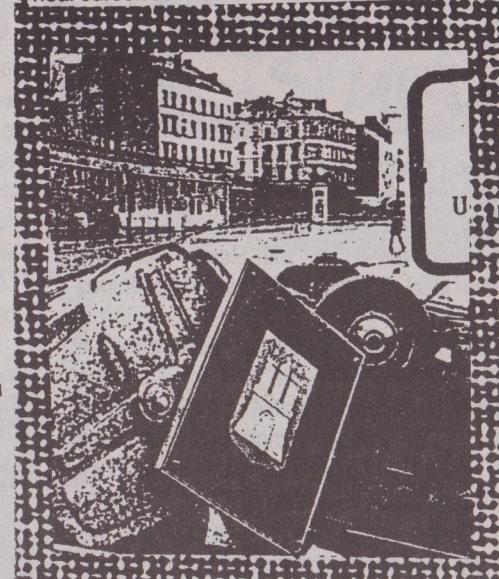
of the Park, the park that is the heart

Checklist for Collapse

By Terri Wild

It's so "now" to talk about collapse, but whether you are into Mayan astrology or just see the writing on the wall...we are in for some kind of big change. How this change will occur is difficult to predict, yet it seems foolish to not consider it and prepare for possibilities. Here's a short list of some actions that may help.

1. Consider the world without the basic structures we take for granted. How will we cover our basic needs without the flow of petroleum, electricity, dumpsters? How will we eat, drink, stay warm, travel, communicate, heal ourselves?



2. Recognize and create tribal networks that can collectively work to solve challenges. Practice communicating and working together. Build will and knowledge. Individuals should

Massive numbers of riot cops with batons and shields faced the authoritarian left in a typical-protest ritual. Every time is another rallying cry of pacifism, persuading the masses to another form of government, wishing it will happen one day. Of course, they could not get near the Hall of Congress at the back of Sandiganbayan (office of the Ombudsman), where the president (Benigno Aquino III)

proudly addressed his accomplishments. The state and the left know each other well. Each of them is a ruling and authoritarian form. They are a bunch of leftist politicians building their nests in congressional bodies making laws and profit at the expense of the obedient citizen.

When the anarchist demo began, we reclaimed the streets and disrupted the normal flow of traffic. It was an unexpected moment

Fighting the political death machine by disrupting the State of the Nation Address was a new tactic for us—the local version of disrupting the WTO, JPEPA, ASEAN, APEC and other capitalist trade talks, which are ruining the world and dooming its inhabitants to annihilation and destruction.

It was war from our hearts. It was spontaneity. There were no arrests.

Peoples Park

The only thing that can make it work is work

As construction continues on a massive 620-unit University of California (UC) dormitory across from Berkeley's People's Park, the whirlwind of controversy that has hovered over the Park since its' inception got stirred up again in August by the Telegraph Business Improvement and Development Association (TBID). They released a letter calling the park "a detriment to both the business and general community" and claiming the park is "a conduit for criminal activity and [] an unsafe, unpleasant place to visit."

The letter asks UC to use their police force to hassle activists and "homeless" people who use the park and to prohibit free food sharing at the park. It called for a total redevelopment of the park using guidelines laid out by a corporate landscape architect's design study, commissioned by UC at great expense 4 years ago and immediately relegated to the waste bin by most Berkeley residents. It calls for the destruction of improvements constructed by volunteers and installation of security cameras and lighting. The ultimate goal: gentrification of the park and elimination of non-consumers.

People's Park in Berkeley has been contested ground since it was joyfully and

ammunition into crowds. Governor Reagan ordered the National Guard to occupy Berkeley. Two years later, rioters destroyed a fence around the site and it was reclaimed as a park.

Since then, the university has always claimed to legally own the land on which the park sits, but many Berkeley residents reject this claim as covered in blood and thus void. Over the years, Berkeley people have practiced "user development" of the park — park users have constructed gardens, a free speech stage, free clothing boxes, bulletin boards, benches and tables, and users try to maintain the park. User development has always been frustrated by the University, which has repeatedly sent in police to tear out improvements. In a dense student neighborhood near campus, the park is one of the few pieces of ground where you don't have to spend money — open to everyone regardless of wealth or social status. East Bay Food Not Bombs has served in the park five days a week for 20 years, and has become as much a fixture of the culture of Telegraph Avenue as any of the for-profit businesses that operate there.

of the Berkeley bourgeoisie to bully the least fortunate is heartening in several ways. For instance, after a many decade hiatus, People's Park Volunteer Activist Committee is now holding regular meetings at the Grassroots House, 2022 Blake St., on alternate Thursdays at 7pm. We are also doing work parties in the park on alternate Sunday afternoons."

He continues: "Every bit of volunteer effort that you invest in People's Park is ultimately invested in alternatives to capitalism. Because

The fact that it is still here is an utter miracle, and a testament to the tenacity of this community of resistance

of this, People's Park in many ways defines Berkeley, gives it personality, uniqueness, vibrancy, and funk (not to mention honesty — a necessary ingredient of free speech.) If People's Park was an anomaly at its' inception, it is even more so in the midst of what is now an ultra-corporate urban environment. The fact that it is still here is an utter miracle, and a testament to the tenacity of this community of resistance. This tenacity, and sheer stubborn resistance is the reason why we will never go to a bank to get some money so we could landscape that place neat as a pin."



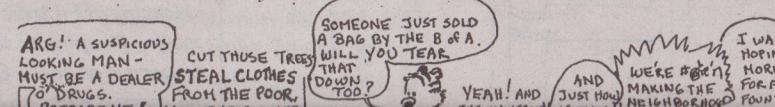
2. Recognize and create tribal networks that can collectively work to solve challenges. Practice communicating and working together. Build skills and knowledge. Individuals should specialize in diverse necessary skills, information and tool gathering. Choose something valuable to the community and get good at it.

3. Begin now (years ago!) to grow your own food. Learn how and save your seeds! Compost and build up soil. Liberate land to grow food. Tear up concrete. Mulch grassy areas and replace with food crops. Plant fruit and nut trees! Graft fruiting branches on young "fruitless" varieties of city trees. Plant perennial berry and food plants. Get chickens, ducks, rabbits ...

4. Consider where your water comes from. What are your alternatives if the tap stops flowing. Could you drill a well? Is your aquifer toxic? Where are local springs, creeks, lakes? Could you distill salty or polluted water? Can you create living filters? Do you have some stored water to give you time to figure it out?

5. Practice foraging. Know local fruit and nut trees. Gather acorns and learn to process them. Learn the edible weeds and local plants. Eat what is in abundance. Learn to prepare rats, snails, roadkill and insects for food.

6. How will you stay warm and cook your food? What will you use for light? Do you have hand saws, axes, sharpeners?



As construction continues on a massive 620-unit University of California (UC) dormitory across from Berkeley's People's Park, the whirlwind of controversy that has hovered over the Park since its' inception got stirred up again in August by the Telegraph Business Improvement and Development Association (TBID). They released a letter calling the park "a detriment to both the business and general community" and claiming the park is "a conduit for criminal activity and [] an unsafe, unpleasant place to visit."

The letter asks UC to use their police force to hassle activists and "homeless" people who use the park and to prohibit free food sharing at the park. It called for a total redevelopment of the park using guidelines laid out by a corporate landscape architect's design study, commissioned by UC at great expense 4 years ago and immediately relegated to the waste bin by most Berkeley residents. It calls for the destruction of improvements constructed by volunteers and installation of security cameras and lighting. The ultimate goal: gentrification of the park and elimination of non-consumers.

People's Park in Berkeley has been contested ground since it was joyfully and

ammunition into crowds. Governor Reagan ordered the National Guard to occupy Berkeley. Two years later, rioters destroyed a fence around the site and it was reclaimed as a park.

Since then, the university has always claimed to legally own the land on which the park sits, but many Berkeley residents reject this claim as covered in blood and thus void. Over the years, Berkeley people have practiced "user development" of the park — park users have constructed gardens, a free speech stage, free clothing boxes, bulletin boards, benches and tables, and users try to maintain the park. User development has always been frustrated by the University, which has repeatedly sent in police to tear out improvements. In a dense student neighborhood near campus, the park is one of the few pieces of ground where you don't have to spend money — open to everyone regardless of wealth or social status. East Bay Food Not Bombs has served in the park five days a week for 20 years, and has become as much a fixture of the culture of Telegraph Avenue as any of the for-profit businesses that operate there.



cooperatively constructed — without permission — on a vacant lot owned by the University of California (UC) in 1969. Thousands of freaks and regular people worked to make an ugly and neglected lot beautiful — an act of creation, hope and reverence for the land and the beings who use it and a rejection of the private property system that values profit over use. After several weeks of construction, the university brought in police to crush the park, leading to rioting, one death and 150 wounded when police fired live

The TBID letter caused a backlash and was embarrassing to some merchants — perhaps because it expressed some of their secret thoughts too openly. Park activist @RT thinks the letter controversy can be a useful kick in the pants for complacent Berkeley radicals who've forgotten about the park:

"After failing to pass an ordinance in the Berkeley City Council last winter prohibiting sitting or lying on the sidewalk (mainly spearheaded by TBID), this most recent failure

instance, after a many decade hiatus, People's Park Volunteer Activist Committee is now holding regular meetings at the Grassroots House, 2022 Blake St., on alternate Thursdays at 7pm. We are also doing work parties in the park on alternate Sunday afternoons."

He continues: "Every bit of volunteer effort that you invest in People's Park is ultimately invested in alternatives to capitalism. Because

The fact that it is still here is an utter miracle, and a testament to the tenacity of this community of resistance

of this, People's Park in many ways defines Berkeley, gives it personality, uniqueness, vibrancy, and funk (not to mention honesty — a necessary ingredient of free speech.) If People's Park was an anomaly at its' inception, it is even more so in the midst of what is now an ultra-corporate urban environment. The fact that it is still here is an utter miracle, and a testament to the tenacity of this community of resistance. This tenacity, and sheer stubborn resistance is the reason why we will never go to a bank to get some money so we could landscape that place neat as a pin."

@RT adds: "Unfortunately, another defining factor of People's Park has been dysfunctionality, perhaps almost the definition of it . . . and the only thing that can make it work is WORK. We really need to dedicate ourselves to that place if we are going to have a useful organizational structure in place in which to facilitate user-development. This is the time to invest ourselves as anarchist organizers in creating a truly democratic, consensus-based non-profit organization that promotes volunteer activism in People's Park, now and for the future."

In another development, anarchists have just begun a weekly anarchist liberated space / assembly every Sunday at noon inspired by the spaces occupied by anarchists in Greece. For info check berkeley.anarchyplanet.org/

information and tool gathering. Choose something valuable to the community and get good at it.

3. Begin now (years ago!) to grow your own food. Learn how and save your seeds! Compost and build up soil. Liberate land to grow food. Tear up concrete. Mulch grassy areas and replace with food crops. Plant fruit and nut trees! Graft fruiting branches on young "fruitless" varieties of city trees. Plant perennial berry and food plants. Get chickens, ducks, rabbits . . .

4. Consider where your water comes from. What are your alternatives if the tap stops flowing. Could you drill a well? Is your aquifer toxic? Where are local springs, creeks, lakes? Could you distill salty or polluted water? Can you create living filters? Do you have some stored water to give you time to figure it out?

5. Practice foraging. Know local fruit and nut trees. Gather acorns and learn to process them. Learn the edible weeds and local plants. Eat what is in abundance. Learn to prepare rats, snails, roadkill and insects for food.

6. How will you stay warm and cook your food? What will you use for light? Do you have hand saws, axes, sharpeners?

7. Learn first aid. Gather supplies. Develop healing skills. Learn herbal medicine and local healing plants. Learn basic dentistry.

8. Plan for ways to communicate if Facebook is down. Where will you meet or leave messages for your community locally and farther away in emergencies?

9. Begin transforming now, before the crisis, to learn what you will need. Develop methods that will be sustainable without future unavailable inputs.

10. Hone your spiritual manifestation skills. Follow your heart. Love the earth. Simplify, Simplify, Simplify.

Bohemian Passivism

By Legion

For many radicals in the United States, creating an alternative subculture or lifestyle is the preferred choice of resistance to the effects of capitalism*. From greed to over consumption, from destruction of the environment to worker exploitation, a solution will occur with a simple process of alternative consumption or lifestyle. Daily consumers are convinced that where they spend their dollar counts in supporting various causes, or in not supporting others. I maintain this as a liberal (or, more precisely, the left wing of capital) option. Dropout culture, freeganism, veganism, bike culture and other personal boycotts of products still remain as supposedly essential to any resistance**. The intention of these

can never be revolutionary because they rely on capitalism for their own existence.

Additionally, by focusing on alternative consumption habits within capitalism, one puts the blame of the problem on people who have no control of how those products are produced. Those who are simply trying to survive in this fucked up economic system and who couldn't care less if they purchase X amount of product A or Y amount of product B. When we make judgments on others for their lack of cliquish boycotting, we are doing the work of capital to keep us divided in our resistance and focused on our consumption. This self-inflicted guilt is pacifying any real resistance beyond the constraints of ethical consumption. It is to the advantage of power and capital to have the blame diverted onto the

have no other choices. To think we have a choice is delusional.

Not only is boycotting non revolutionary, it is counter-revolutionary. It does nothing except obscure the many problems we face as it is structurally connected to an underlying whole. Due to a lack of theoretical commitment, our social confusion about what constitutes being radical and/or pro-revolutionary leads to our implicit assumption that we can have a consumer-driven revolution. There is no anti-capitalist negation in that sentiment and as such, it can only confuse potential militants away from revolutionary understanding. There are only two ways out of capitalism — revolution or death.

One may respond that a result of lifestyle boycotts is that you don't have to work as much and, hence, are not producing the surplus necessary for capital reproduction. This is a problem because one does not take this position from a bird's eye view. Not working is an impossibility for most people. Only a select minority can survive without working. This is not practical anti-capitalism, it is just temporary survival for a minority, with no threat to the whole machine of capital.

consumption misguided, it is actively co-opting any sort of actual resistance into a liberal understanding of the world, and potentially making the most militant of us into passive critics. This backs up our claim that alternative consumption and boycotting are not revolutionary and/or pro-revolutionary. They lead us into passivity with the system because we have found a nice escape. Just as the addict is able to coexist with daily misery, the radical is able to coexist with capital.

**You cannot buy
capitalism away
or garden it away
— just as you can't
dumpster it out of
existence, ride
away from it on a**



consumption, from destruction of the environment to worker exploitation, a solution will occur with a simple process of alternative consumption or lifestyle. Daily consumers are convinced that where they spend their dollar counts in supporting various causes, or in not supporting others. I maintain this as a liberal (or, more precisely, the left wing of capital) option. Dropout culture, freeganism, veganism, bike culture and other personal boycotts of products still remain as supposedly essential to any resistance**. The intention of these

no control of how those products are produced. Those who are simply trying to survive in this fucked up economic system and who couldn't care less if they purchase X amount of product A or Y amount of product B. When we make judgments on others for their lack of cliquish boycotting, we are doing the work of capital to keep us divided in our resistance and focused on our consumption. This self-inflicted guilt is pacifying any real resistance beyond the constraints of ethical consumption. It is to the advantage of power and capital to have the blame diverted onto the

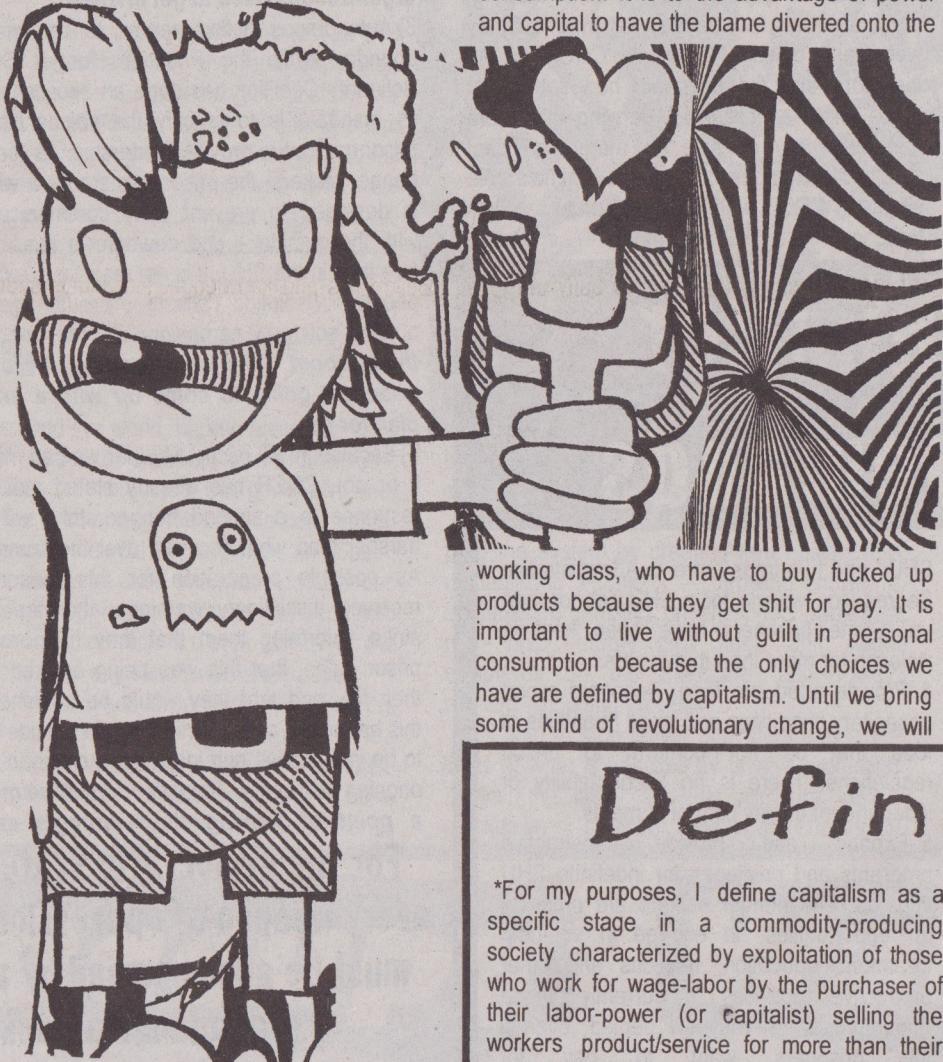
structurally connected to an underlying whole. Due to a lack of theoretical commitment, our social confusion about what constitutes being radical and/or pro-revolutionary leads to our implicit assumption that we can have a consumer-driven revolution. There is no anti-capitalist negation in that sentiment and as such, it can only confuse potential militants away from revolutionary understanding. There are only two ways out of capitalism — revolution or death.

One may respond that a result of lifestyle boycotts is that you don't have to work as much and, hence, are not producing the surplus necessary for capital reproduction. This is a problem because one does not take this position from a bird's eye view. Not working is an impossibility for most people. Only a select minority can survive without working. This is not practical anti-capitalism, it is just temporary survival for a minority, with no threat to the whole problem of capital. Unless it is generalizable (such as the case of generalized abandonment of work), it does not have the potential to cause structural change. Additionally, the surplus thrown out is nowhere near enough in volume to feed, clothe, or house the entirety of people. Most necessities must be produced, as they don't materialize in dumpsters. That is why it will not sustain any type of revolt. This reality is often ignored by people in all likelihood because they secretly or unconsciously wish to keep the surplus for themselves, while living off the system and contributing less than average.

If this is the case, not only is alternative

consumption and boycotting are not revolutionary and/or pro-revolutionary. They lead us into passivity with the system because we have found a nice escape. Just as the addict is able to coexist with daily misery, the radical is able to coexist with capital.

You cannot buy capitalism away or garden it away — just as you can't dumpster it out of existence, ride away from it on a bicycle, or compost it.



working class, who have to buy fucked up products because they get shit for pay. It is important to live without guilt in personal consumption because the only choices we have are defined by capitalism. Until we bring some kind of revolutionary change, we will

Definitions

*For my purposes, I define capitalism as a specific stage in a commodity-producing society characterized by exploitation of those who work for wage-labor by the purchaser of their labor-power (or capitalist) selling the workers product/service for more than their wage. This mode of exploitation is the form of social surplus production/appropriation in capitalism. That surplus produced by the workers self-expands through re-investment in machines, factories, or other financial assets, taking over new industries and countries providing the system with the need for competition and perpetual growth.

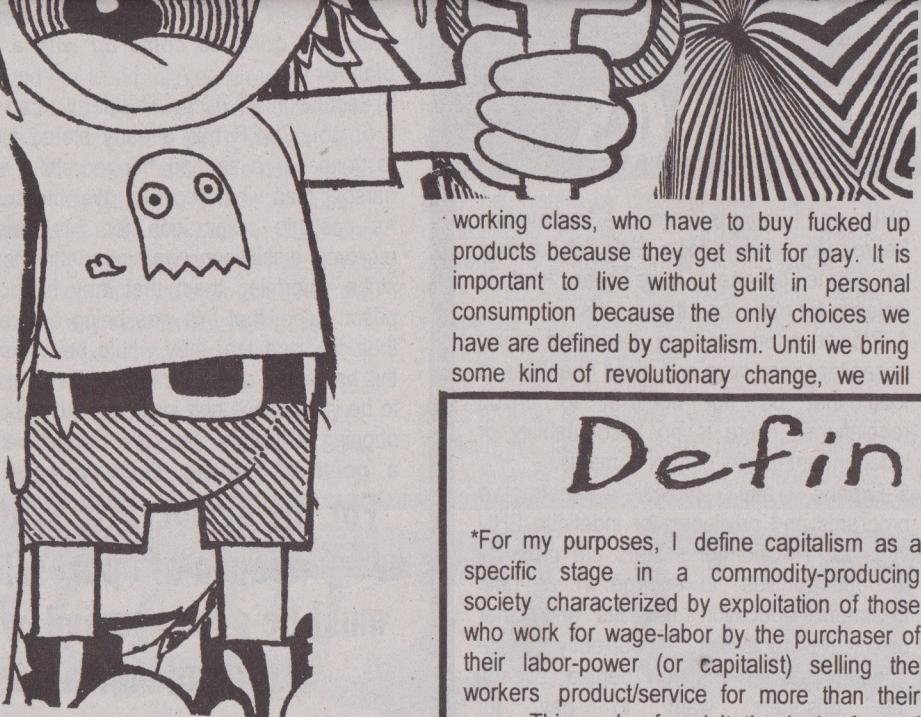
personal boycotts is to create resistance by not participating in the capitalist system. However, I believe this to be similar to other liberal concepts of change. Change is not something structural and based on generalized revolt, rather it is a result of conscientious consumption of alternative-looking products.

**For this article, we will define important terms as follows in order to avoid arguing semantics and confusing, implicit assumptions.

Freeganism — The practice of buying less for whatever reason as a response against the harmful effects of capitalism through some subversive means such as primarily dumpster diving, minor theft, road kill diets, squatting, charities, alternative "green" transportation (biking, vegetable oil fuel, train hopping)

Dropout culture — Not wanting to participate in the 'system' and, consequently, buying less

This passivity seems to have leeched into our lives where we reproduce the same behaviors and repeat the same seemingly-radical slogans while showing nothing of substance. Our easy survival off surplus production then contributes to our complicit apathy of the world. We forget in our privilege what we are against because we have no material connection to our suffering and exploitation, hence, the lack of need for struggle. Our very boycotting-as-struggle results in a boycott of struggle leading to pathetic notions of waiting for the "end" in whatever manifestation. To take the stance that pushing for anti-capitalist resistance and anti-hierarchical struggle is of no importance while waiting for the revolution and/or Armageddon and/or peak oil and/or global disaster and/or 2012, is a very privileged stance. We who are in prison, who are being deported, who are being shot, starving, suffering from mental illness, domestic violence, rent, bombs, torture, debt, assimilation, gentrification, rape, assault, houselessness, enslavement, etc. cannot simply wait idle for things to get better. To be passive to our oppression is to allow our world



working class, who have to buy fucked up products because they get shit for pay. It is important to live without guilt in personal consumption because the only choices we have are defined by capitalism. Until we bring some kind of revolutionary change, we will

personal boycotts is to create resistance by not participating in the capitalist system. However, I believe this to be similar to other liberal concepts of change. Change is not something structural and based on generalized revolt, rather it is a result of conscientious consumption of alternative-looking products. Whether found in a dumpster or bought at a liberally conscious store, the same process is at work; consumption based on our current economy. You cannot buy capitalism away or garden it away — just as you can't dumpster it out of existence, ride away from it on a bicycle, or compost it. Revolutionary change must be a qualitative shift in economic organization through generalized revolutionary consciousness and action, through revolutionary praxis.

All of these different ways of surviving within capitalism are not to be glorified or denounced. They are just ways to free up resources or relief of self-induced guilt. We need to use any resources we have and/or acquire to create resistance without limiting ourselves with consumer ethics (or lack of). These lifestyles

generalized abandonment of work), it does not have the potential to cause structural change. Additionally, the surplus thrown out is nowhere near enough in volume to feed, clothe, or house the entirety of people. Most necessities must be produced, as they don't materialize in dumpsters. That is why it will not sustain any type of revolt. This reality is often ignored by people in all likelihood because they secretly or unconsciously wish to keep the surplus for themselves, while living off the system and contributing less than average.

If this is the case, not only is alternative



This passivity seems to have leeched into our lives where we reproduce the same behaviors and repeat the same seemingly-radical slogans while showing nothing of substance. Our easy survival off surplus production then contributes to our complicit apathy of the world. We forget in our privilege what we are against because we have no material connection to our suffering and exploitation, hence, the lack of need for struggle. Our very boycotting-as-struggle results in a boycott of struggle leading to pathetic notions of waiting for the "end" in whatever manifestation. To take the stance that pushing for anti-capitalist resistance and anti-hierarchical struggle is of no importance while waiting for the revolution and/or Armageddon and/or peak oil and/or global disaster and/or 2012, is a very privileged stance. We who are in prison, who are being deported, who are being shot, starving, suffering from mental illness, domestic violence, rent, bombs, torture, debt, assimilation, gentrification, rape, assault, houselessness, enslavement, etc. cannot simply wait idle for things to get better. To be passive to our oppression is to allow our world and its entire constituency — including ourselves, to be exploited, while apathetically waiting for some hypothetical end which may never come. None of us are free until all of us are free.

In conclusion, the best personal boycott that you can do is to kill yourself, and that won't change anything.

In Death and Suffering,
We are Legion for we are everywhere.

Definitions

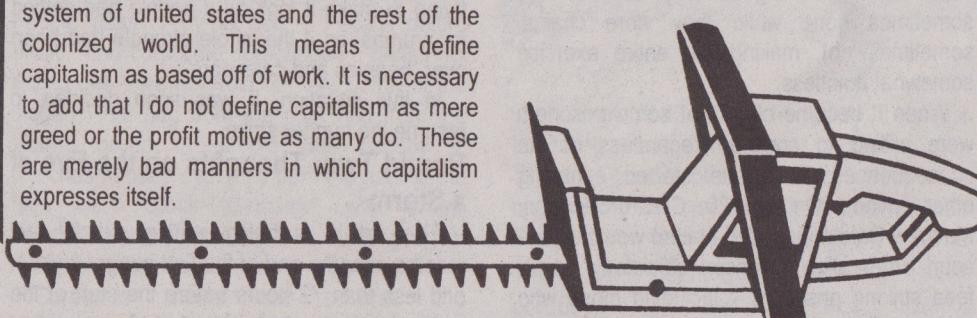
*For my purposes, I define capitalism as a specific stage in a commodity-producing society characterized by exploitation of those who work for wage-labor by the purchaser of their labor-power (or capitalist) selling the workers product/service for more than their wage. This mode of exploitation is the form of social surplus production/appropriation in capitalism. That surplus produced by the workers self-expands through re-investment in machines, factories, or other financial assets, taking over new industries and countries providing the system with the need for competition and perpetual growth. Everything else falls into place in attempts to maintain this from the existence of the state to contain revolutionary class conflict or brutally expand markets to the non-capitalist world through warfare to financiers simply moving around money while skimming off extra into their pockets. This is the current economic system of united states and the rest of the colonized world. This means I define capitalism as based off of work. It is necessary to add that I do not define capitalism as mere greed or the profit motive as many do. These are merely bad manners in which capitalism expresses itself.

**For this article, we will define important terms as follows in order to avoid arguing semantics and confusing, implicit assumptions.

Freeganism – The practice of buying less for whatever reason as a response against the harmful effects of capitalism through some subversive means such as primarily dumpster diving, minor theft, road kill diets, squatting, charities, alternative "green" transportation (biking, vegetable oil fuel, train hopping)

Dropout culture – Not wanting to participate in the 'system' and, consequently, buying less or looking for other means of survival 'outside' the 'system'.

Veganism – Boycotting animal products and by-products for ethical, dietary, environmental, or any other reason.



Suggested Related Readings

libcom.org/library/rethinking-crimethinc
crimethinc.com/texts/selected/purged
Feral Faun: Steal Back Your Life

HUNGRY for relief

Inmates Strike against all odds

Continued from Page 1

without breaking the rules of Geneva Convention. The result was yet another new weapon in the hands of the ruling class. In America the first experiments in this vein were the Marion and Lexington Control Units, specifically aimed at political prisoners and prisoners of war. Today, close to 100,000 people suffer in such units, which sprouted like a plague across the country in the late 1980s.

If the SHU is a ruling class weapon, who is it aimed at? The answer to this is two-fold. On the one hand, control units are aimed at "security threats" within the prison system, a category that includes anyone organizing against oppression: jailhouse lawyers, revolutionaries, and other "troublemakers."

practices, evidentiary rules and penal technologies; it includes the development of a new body of knowledge that regards gang members as special, their lives and behavior beyond the reach of ordinary human common sense. But we have done more: By examining gang practices as special and unique, through the lens of clinical expertise, we have relegated gang members to the status of incorrigible specimens, who can only be studied, controlled, governed, and suppressed through special, dehumanizing technologies."

The SHU is itself one such dehumanizing technology.

The July Hunger Strike: Round One

Predictably, a major concern in July was



People have ended up in the SHU for having a book by George Jackson, or a tattoo of a Huelga bird. More broadly, though, the SHU is aimed at all prisoners. Throughout the system, the threat is, if you step out of line you'll be put in "segregation." Even those who are not sent to the SHU are subjected to isolation conditions that have been perfected in institutions like Pelican Bay.

For the democratic State, every weapon of

that many prisoners suffered a marked deterioration of their health, a situation the prisonrats exploited in an attempt to break the strike. Strikers were advised to take multivitamins and salt tablets – and yet these were often not available. CDCR insisted that everyone was being monitored, but there were reports that this "monitoring" consisted of someone standing at a cell door asking if the

indicating that they did not wish to receive any such life-sustaining measures.

Force-feeding is the State's trump card when dealing with hunger strikes. It is intensely painful, especially when the patient resists, and is often used as an excuse for physical violence from guards and other staff. Indeed, force-feeding has itself been described as a form of violence. At the same time – despite the fact that prisoners have died while being force-fed, and that the World Medical Association prohibits the practice – in the public's eye the procedure often reduces the urgency of a strike, because people incorrectly believe that the health of a person being force-fed is no longer at risk.

Nevertheless, the State never ended up playing that hand. On July 22, CDCR Undersecretary Scott Kernan met with prisoner representatives, and an agreement was reached whereby the strike would be suspended, in exchange for which the CDCR would begin making significant changes to address each of the prisoners' five demands. Specifically, Kernan promised that the hated debriefing policy would be replaced by a step-down program based on behavior, not purported "gang" affiliation.

While CDCR did make some minor concessions on the spot – allowing prisoners to purchase warm clothes and art materials, for instance – as days turned to weeks, many of the prisoner representatives began to feel they were being played. Meanwhile, CDCR put out the word that the prisoners had settled for these token concessions, denying that there had been any promise for more significant structural changes. It was an intolerable situation: CDCR was aiming to undo the July hunger strikers' most important

this will be read during – or even after – the second strike, poses certain challenges. Nevertheless, the experiences over the summer point to some clear lessons that people would do well to keep in mind.

1) In resisting conditions of torture in the SHU, the prisoners are challenging an important ruling class institution. The SHU, the prison system in general, and specific "anti-gang" policies, are central to how the government controls oppressed people in the United States. The State will do all it can to hold on to these weapons. It will exploit the difficulties prisoners face when communicating with each other and the outside movement. It will exploit fears about gangs and criminality. It will exploit prisoners' medical conditions. It will exploit every advantage it has – *which is why it is all the more important that each and every one of us who opposes this system support the prisoners' struggle.*

2) The struggle to support the prisoners is hampered by a lack of resources. The Prisoner Hunger Strike Solidarity Coalition is strapped for cash. California Prison Focus did not have sufficient funds to publish its *Prison Focus* newsletter prior to the second strike. A very small number of people have been doing most of the work. If the second hunger strike persists, a lack of outside support will translate into dead prisoners. *More people and organizations need to get involved.*

3) Autonomous action seems to be on the agenda. While the Prisoner Hunger Strike Solidarity Coalition has done an excellent job, its mandate is to amplify the voices of the prisoners, not to provide leadership. As for the hunger strikers, the prison system as a whole is designed to prevent easy communication with the outside – and nowhere is this more true than in the SHU. It is not realistic to expect

People have ended up in the SHU for having a book by George Jackson, or a tattoo of a Huelga bird. More broadly, though, the SHU is aimed at all prisoners. Throughout the system, the threat is, if you step out of line you'll be put in "segregation." Even those who are not sent to the SHU are subjected to isolation conditions that have been perfected in institutions like Pelican Bay.

For the democratic State, every weapon of oppression must be accompanied by a propaganda attack. This is the way in which the ruling class enjoys what US political prisoner George Jackson referred to as the State's prestige, or what Italian political prisoner Antonio Gramsci referred to as hegemony. So what could be termed psychological or ideological warfare is the necessary companion of every assault on the oppressed. In the case of the SHU, this psychological warfare takes the form of the gang label.

Accusing people of belonging to a "gang" has become a convenient way to deprive those people of the ability to communicate, to develop politically/intellectually/culturally, and to pursue what are supposed to be their rights under the system's laws. Many people are understandably fearful of the violence and mayhem associated with many criminal organizations, and these fears are exploited by bodies such as the California Department of Corrections and Rehabilitation (CDCR) in order to justify clamping down on any collective activity, accusing those they don't like of being members of "gangs" whether or not this is true. Perhaps not so coincidentally, this works to isolate these people from their communities, further eroding the ties of solidarity that exist between poor and oppressed people, leading to an increase in atomization and antisocial violence which in turn makes these communities all the more vulnerable to actual criminal organizations and oppressors operating on both sides of the law.

In other words, repression of "gangs" serves as a fig leaf for the repression of any collective action or organization by the oppressed that does not suit the plans of the oppressor. This dynamic exists in communities throughout the United States, but like most oppressive

that many prisoners suffered a marked deterioration of their health, a situation the prisonrats exploited in an attempt to break the strike. Strikers were advised to take multivitamins and salt tablets – and yet these were often not available. CDCR insisted that everyone was being monitored, but there were reports that this "monitoring" consisted of someone standing at a cell door asking if the

While CDCR did make some minor concessions on the spot – allowing prisoners to purchase warm clothes and art materials, for instance – as days turned to weeks, many of the prisoner representatives began to feel they were being played. Meanwhile, CDCR put out the word that the prisoners had settled for these token concessions, denying that there had been any promise for more significant structural changes. It was an intolerable situation: CDCR was aiming to undo the July hunger strikers' most important

of the work. If the second hunger strike persists, a lack of outside support will translate into dead prisoners. **More people and organizations need to get involved.**

3) Autonomous action seems to be on the agenda. While the Prisoner Hunger Strike Solidarity Coalition has done an excellent job, its mandate is to amplify the voices of the prisoners, not to provide leadership. As for the hunger strikers, the prison system as a whole is designed to prevent easy communication with the outside – and nowhere is this more true than in the SHU. It is not realistic to expect people in isolation cells to micromanage an outside solidarity campaign. **People need to think about how to intervene, because nobody's going to come up with a grand plan for us.**

4) Escalation will occur, whether we can match it or not. CDCR has already stated that the response to a second hunger strike will be harsher than what occurred over the summer. As possible preparation for this, prisoners received disciplinary warnings after the first strike, informing them that they had broken prison rules, that this was being entered into their file, and that they would be punished if this happened again. Action on the outside has to be imaginative and inspiring, more than just phoning politicians. **The prisoners have made a point of framing their struggle as a**

For the democratic State, every weapon of oppression must be accompanied by a propaganda attack.

nonviolent one, but even with that limitation there are a wide range of options that should be explored and pursued.

5) The prisoners don't come from outer space, they come from communities. They have family members and loved ones. **These are the people who will have to take the lead in developing a strong movement on the outside, one that threatens the State so that it comes to see ending its SHU torture program as the lesser of two evils.**

To get involved with the Prisoner Hunger Strike Solidarity Coalition, contact prisonerhungerstrikesolidarity@gmail.com or call: 510.444.0484

To keep up to date with activity around the

Prison Hunger Strike Demands

1. Eliminate group punishments. Instead, practice individual accountability. When an individual prisoner breaks a rule, the prison often punishes a whole group of prisoners of the same race. This policy has been applied to keep prisoners in the SHU indefinitely and to make conditions increasingly harsh.
2. Abolish the debriefing policy and modify active/inactive gang status criteria. Prisoners are accused of being active or inactive participants of prison gangs using false or highly dubious evidence, and are then sent to longterm isolation (SHU). They can escape these tortuous conditions only if they "debrief," that is, provide information on gang activity. Debriefing produces false information (wrongly landing other prisoners in SHU, in an endless cycle) and can endanger the lives of debriefing prisoners and their families.
3. Comply with the recommendations of the *US Commission on Safety and Abuse in Prisons* (2006) regarding an end to longterm solitary confinement. This bipartisan commission specifically recommended to "make segregation a last resort" and "end conditions of isolation." Yet as of May 18, 2011, California kept 3,259 prisoners in
- SHUs and hundreds more in Administrative Segregation waiting for a SHU cell to open up. Some prisoners have been kept in isolation for more than thirty years.
4. Provide adequate food. Prisoners report unsanitary conditions and small quantities of food that do not conform to prison regulations. There is no accountability or independent quality control of meals.
5. Expand and provide constructive programs and privileges for indefinite SHU inmates. The hunger strikers are pressing for opportunities "to engage in self-help treatment, education, religious and other productive activities..." Currently these opportunities are routinely denied, even if the prisoners want to pay for correspondence courses themselves. Examples of privileges the prisoners want are: one phone call per week, and permission to have sweatshirts and watch caps. (Often warm clothing is denied, though the cells and exercise cage can be bitterly cold.) All of the privileges mentioned in the demands are already allowed at other SuperMax prisons (in the federal prison system and other states).

prisoner was feeling alright. Prisoners were supposed to be weighed daily, but this was

accomplishment – their unity and moral prestige at having resisted torture – and was trying to make it look as if people had settled

the ruling class enjoys what US political prisoner George Jackson referred to as the State's prestige, or what Italian political prisoner Antonio Gramsci referred to as hegemony. So what could be termed psychological or ideological warfare is the necessary companion of every assault on the oppressed. In the case of the SHU, this psychological warfare takes the form of the gang label.

Accusing people of belonging to a "gang" has become a convenient way to deprive those people of the ability to communicate, to develop politically/intellectually/culturally, and to pursue what are supposed to be their rights under the system's laws. Many people are understandably fearful of the violence and mayhem associated with many criminal organizations, and these fears are exploited by bodies such as the California Department of Corrections and Rehabilitation (CDCR) in order to justify clamping down on any collective activity, accusing those they don't like of being members of "gangs" whether or not this is true. Perhaps not so coincidentally, this works to isolate these people from their communities, further eroding the ties of solidarity that exist between poor and oppressed people, leading to an increase in atomization and antisocial violence which in turn makes these communities all the more vulnerable to actual criminal organizations and oppressors operating on both sides of the law.

In other words, repression of "gangs" serves as a fig leaf for the repression of any collective action or organization by the oppressed that does not suit the plans of the oppressor. This dynamic exists in communities throughout the United States, but like most oppressive dynamics it appears in its most concentrated form within the prison system.

As recently explained on the *California Correctional Crisis* blog, produced by faculty and students at University of California Hastings College of the Law: "To curb criminal gang activity, we have adopted special sentencing rules and uniquely oppressive correctional practices. This special treatment goes beyond the mere development of special investigation

Prisoner Hunger Strike Demands

1. Eliminate group punishments. Instead, practice individual accountability. When an individual prisoner breaks a rule, the prison often punishes a whole group of prisoners of the same race. This policy has been applied to keep prisoners in the SHU indefinitely and to make conditions increasingly harsh.
2. Abolish the debriefing policy and modify active/inactive gang status criteria. Prisoners are accused of being active or inactive participants of prison gangs using false or highly dubious evidence, and are then sent to longterm isolation (SHU). They can escape these tortuous conditions only if they "debrief," that is, provide information on gang activity. Debriefing produces false information (wrongly landing other prisoners in SHU, in an endless cycle) and can endanger the lives of debriefing prisoners and their families.
3. Comply with the recommendations of the *US Commission on Safety and Abuse in Prisons* (2006) regarding an end to longterm solitary confinement. This bipartisan commission specifically recommended to "make segregation a last resort" and "end conditions of isolation." Yet as of May 18, 2011, California kept 3,259 prisoners in
- SHUs and hundreds more in Administrative Segregation waiting for a SHU cell to open up. Some prisoners have been kept in isolation for more than thirty years.
4. Provide adequate food. Prisoners report unsanitary conditions and small quantities of food that do not conform to prison regulations. There is no accountability or independent quality control of meals.
5. Expand and provide constructive programs and privileges for indefinite SHU inmates. The hunger strikers are pressing for opportunities "to engage in self-help treatment, education, religious and other productive activities..." Currently these opportunities are routinely denied, even if the prisoners want to pay for correspondence courses themselves. Examples of privileges the prisoners want are: one phone call per week, and permission to have sweatshirts and watch caps. (Often warm clothing is denied, though the cells and exercise cage can be bitterly cold.) All of the privileges mentioned in the demands are already allowed at other SuperMax prisons (in the federal prison system and other states).

prisoner was feeling alright. Prisoners were supposed to be weighed daily, but this was sometimes done while they wore chains, sometimes not, making the entire exercise somewhat pointless.

When it became clear that some prisoners were willing to continue regardless of the consequences, the State started exploring other options. On July 20, CDCR Secretary Matthew Cate announced that he would seek a court order allowing prison officials to force-feed striking prisoners – including those who had signed advance medical directives

accomplishment – their unity and moral prestige at having resisted torture – and was trying to make it look as if people had settled for crumbs, as if the whole struggle had been over "beans and calendars".

In this situation, it was soon decided to resume the hunger strike.

Round Two: Thoughts on the Eve of a Storm

This article is being written exactly two months after the end of the first hunger strike – and less than 72 hours before the start of the next one. Writing beforehand but knowing that

think about how to intervene, because nobody's going to come up with a grand plan for us.

4) Escalation will occur, whether we can match it or not. CDCR has already stated that the response to a second hunger strike will be harsher than what occurred over the summer. As possible preparation for this, prisoners received disciplinary warnings after the first strike, informing them that they had broken prison rules, that this was being entered into their file, and that they would be punished if this happened again. Action on the outside has to be imaginative and inspiring, more than just phoning politicians. *The prisoners have made a point of framing their struggle as a*

For the democratic State, every weapon of oppression must be accompanied by a propaganda attack.

nonviolent one, but even with that limitation there are a wide range of options that should be explored and pursued.

5) The prisoners don't come from outer space, they come from communities. They have family members and loved ones. *These are the people who will have to take the lead in developing a strong movement on the outside, one that threatens the State so that it comes to see ending its SHU torture program as the lesser of two evils.*

To get involved with the Prisoner Hunger Strike Solidarity Coalition, contact prisonerhungerstrikesolidarity@gmail.com or call: 510.444.0484

To keep up to date with activity around the hunger strike, visit the blog at <http://prisonerhungerstrikesolidarity.wordpress.com> or subscribe to Hungerstrike News by sending an email to hstrikenews@yahoo.ca

To connect with other people working around the hunger strike, including many family members of prisoners, check out the Pelican Bay- California Hunger Strike Solidarity! group on facebook.

DO SOMETHING!!!

Learning from Exarchia

Greek Anarchist Infrastructure and Spacial Appropriation

By Malibu Walker

This essay was read aloud at a presentation titled: "What Can We Learn from the Greek Anarchist Space?" The event was held at the Long Haul Info Shop in Berkeley as part of a series of events called Brainstorm which aim to bring the anarchist circles of the Bay Area tighter together through coherent dialogue, discussion, and debate. This piece was specifically about a small neighborhood in Athens, Greece called Exarchia Square, which is a hub for rebellious and comradely anarchist socializing.

Tonight I am going to tell an anecdote of walking around the anarchist neighborhood in Athens called Exarchia Square with a young girl just like me. I spent a short two weeks in Athens during a sad time of much exterior conflicts due to fascists, austerity measures, and the city wide attempt at direct democracy. For this reason I have no first hand accounts of the perceived Athens reality, which includes riot, the semi nightly ring of tiny bombs, and playful skirmishes with the police around the polytechnic. Based on my understanding of the Greek space it would be considered betrayal to tell you second hand stories. Interpretation whether positive, negative, glorifying, or from

Next we went to what is famously known as "the benches." When I pictured "the benches" and their surrounding alleyways I imagined a super crucial and expansive hangout zone. I arrived to find two and a half cement blocks with no backrest nor green space. Lily explained what happens here, "Anytime you walk by you can find anarchists sitting here. Except now, those people don't know why they are sitting there. Keeping walking." She turned toward the adjacent wall, which was lined with outdoor dining, raised her voice and pointed, "Up until recently this whole alleyway was ours, and covered in paint too! When this restaurant opened they ruined everything. Everything!" The benches of Patission made a huge impression on me. Everyone thinks the Greeks are so lucky because they have much more conquered living space, as opposed to the U.S. where every plot of earth has been tilled and marked for sale, sequestering any opportunity of play for profit by the enemy. We think that because of this we have no option but our couches and the couches of our friends. We think we have no territory. Yes, the Greek anarchist space is blessed with abandoned buildings, universities, squares, and parks, but it is also a network of tiny, hidden corners that are being taken advantage of. And we, like them, have city benches;

been stuck up in our heads about the anarchist space - me as an outsider and her as an insider. My presence allowed her to look at this space as if she too were foreign to it. "This place, this huge, gigantic city, is the craziest, craziest city, it is a teeming monstrous thing, look at it." Athens is pure science fiction to look at from above. All the houses are squished and stacked very close. They are almost all made of cement and almost entirely white. She looked at me and giggled sinisterly, "it would be exciting to destroy it all soon...but that is stressful to think about because look how huge it is. It just goes on and on! Where to start?" She unzipped her cumbersome backpack and pulled out a black hoodie. "I cannot go a day without bringing my damn spare change of clothes with me just in case. It feels like it will never stop." Her exasperation and her preparedness were a perfect mix. It reminded me that sometimes I feel like the pressure to be fierce, to understand what it would mean to be fierce, is the hardest part of being fierce. I told her about how I was reading this wacky Deleuze shit that Bart had sent to me punk mail style from California with Darla whom passed it to me earlier that day. I tried to relate it, "Deleuze says that each individual being is a multiplicity and has the force of an entire pack of wolves, that we are all individual wolfing." She waved her hands wildly in the air, "No, no, no! That is too much, too much I cannot be a whole, entire pack of wolves all by myself." We decided that it could be okay to be a definition-less becoming-animal band or pack with an animalistic disregard for the future and no scientific characteristics which required strict classification as in a scene or platform that asked for undying devotion to a

From any direction you walk towards Exarchia, you know you are getting closer by the concentrations of graffiti. While the spray painted walls are more often than not really smooth, a-political tagging with good hand style, one does not have to walk a block without seeing a bright menu one or two or three ACABs, cops-pigs-murderers, sloppy circle As, and witty slogans of all kinds. This paint sets the tone of the uncontrollable youth and insurgents that use the grounds as home base. There is barely a wall, storefront, marble pillar, or statue that has been left to appear as it was designed to appear. Where there is room, posters with long, ramble texts are wheat-pasted in place describing something relevant to the anarchist space.

It is not all glory. Exarchia square, like our neighborhoods, has sadness. There are poverty stricken and homeless drug addicts, cops, and tourists. Not to mention a fair share of other undesirables: drum circles, hot topic like stores, and bratty teenage boys. Nonetheless, Exarchia lacks a certain sadness that I feel strongly in West Oakland where most of my friends and I live. It lacks the sadness of guilt and the baggage of self-identifying as evil, white gentrifiers.

What would it feel like to personally put fire to this blame? I propose that the design of gentrification is a false term. Prior to my arrival in my neighborhood decisions about how that neighborhood should change and look were made. Developers, urban planners, city officials and the cops imposed behavioral constraints in order to raise property value. Yes, there are initiatives that we hipsters take to play along. But there is an interaction between individual decisions and how the

ANARCHIST SPACES

Tonight I am going to tell an anecdote of walking around the anarchist neighborhood in Athens called Exarchia Square with a young girl just like me. I spent a short two weeks in Athens during a sad time of much exterior conflicts due to fascists, austerity measures, and the city wide attempt at direct democracy. For this reason I have no first hand accounts of the perceived Athens reality, which includes riot, the semi nightly ring of tiny bombs, and playful skirmishes with the police around the polytechnic. Based on my understanding of the Greek space it would be considered betrayal to tell you second hand stories. Interpretation whether positive, negative, glorifying, or from

Everything! The benches of Patisson made a huge impression on me. Everyone thinks the Greeks are so lucky because they have much more conquered living space, as opposed to the U.S. where every plot of earth has been tilled and marked for sale, sequestering any opportunity of play for profit by the enemy. We think that because of this we have no option but our couches and the couches of our friends. We think we have no territory. Yes, the Greek anarchist space is blessed with abandoned buildings, universities, squares, and parks, but it is also a network of tiny, hidden corners that are being taken advantage of. And we, like them, have city benches;

without bringing my damn spare change of clothes with me just in case. It feels like it will never stop." Her exasperation and her preparedness were a perfect mix. It reminded me that sometimes I feel like the pressure to be fierce, to understand what it would mean to be fierce, is the hardest part of being fierce. I told her about how I was reading this wacky Deleuze shit that Bart had sent to me punk mail style from California with Darla whom passed it to me earlier that day. I tried to relate it, "Deleuze says that each individual being is a multiplicity and has the force of an entire pack of wolves, that we are all individual wolfing." She waved her hands wildly in the air, "No, no, no! That is too much, too much I cannot be a whole, entire pack of wolves all by myself." We decided that it could be okay to be a definition-less becoming-animal band or pack with an animalistic disregard for the future and no scientific characteristics which required strict classification as in a scene or platform that asked for undying devotion to a prescribed ideology. In the end becoming many wolves was too much responsibility, so we decided that we are each a pack of dwarves, or maybe a lousing. And that kind of quelled the anxiety of overlooking this overcrowded, cement house maze that went on non-stop until the mountains in the east and the sea in the south.

It is not all glory. Exarchia square, like our neighborhoods, has sadness. There are poverty stricken and homeless drug addicts, cops, and tourists. Not to mention a fair share of other undesirables: drum circles, hot topic like stores, and bratty teenage boys. Nonetheless, Exarchia lacks a certain sadness that I feel strongly in West Oakland where most of my friends and I live. It lacks the sadness of guilt and the baggage of self-identifying as evil, white gentrifiers.

What would it feel like to personally put fire to this blame? I propose that the design of gentrification is a false term. Prior to my arrival in my neighborhood decisions about how that neighborhood should change and look were made. Developers, urban planners, city officials and the cops imposed behavioral constraints in order to raise property value. Yes, there are initiatives that we hipsters take to play along. But there is an interaction between individual decisions and how the space changes based on precise state planning. This could look like community gardens, bike paths, and graffiti buffing, rapid foreclosures. This manicuring of cities leads to the isolation of certain cells of the population and the creation of ghettos.

An extreme example of this type of planning

ANARCHIST SPACES

the mouths of newscasters is a Greek Anarchist's worst nightmare. So instead we will discuss the living spaces. That which holds the: "the conceptual, affective and cultural plane of the insurgency." As put by The Flesh Machines in their text: Spoonful of Sugar.

I am hoping that some of my observations will inspire you, will bore you, might irritate you, and from there we can begin to dream of the question I was asked by my travel partner when we arrived in Exarchia square, shoulders laden with heavy backpacks, "Do we want this?"

I met Lily where it seems you meet up with everybody and anybody, the statue.

"Malibu! No one has given you a tour of upper Exarchia yet? What the fuck is wrong with these people!?" She grabbed my arm and we headed up hill. We hadn't yet walked a block when she ducked into a coffee shop, "Wait here." She came out with a letter in a plain, white envelope. Her first name was scribbled on top of it. "We use this café as sort of a renegade post office where comrades can leave each other notes." She pocketed the letter to be read later and I gushed over what a great idea that was. I would start immediately when I got home seeking out the best possible spot for our very own bay area renegade post office. I thought a good place for us all to do

designed for boring ok cupid dates, or a long talk between a father and his son or maybe for spectating a game of basketball. That should no longer be their only use.

I want to learn to occupy by lounging. Some of you should join me, and instead of using the benches, bleachers, storefronts, and art walks as intended we can take to lounging while saying and doing whatever we please, asserting ourselves as freaks, queers, and insurrectionists and making deals amongst no one but ourselves.

After leaving the benches we tramped up and up, weaving through the infamously skinny streets of Athens. She took me to the Greek version of Long Haul Info shop where she realized, "Oh goody! It is Wednesday they will be serving food." When we entered there was but one, lone man and he didn't seem to want to talk. The place was as such: table overflowing with outdated flyers, a well stocked library, a dirty kitchen, couches, the usual, and the promised Wednesday dinner had disappeared into the night. I loved it. What could possibly top that! We kept walking and in typical Mediterranean fashion a car whizzed past and almost hit me. I jumped out of the road and onto the sidewalk. Lily didn't skip a beat in the story she was telling, looked over at me and said, "Oh, and here, we walk in the

the conceptual, affective, and cultural plane of insurgency.

Once the sky was finally dark we found our way to Scaramagia, the lower Exarchia squat that is the closest to the occupied Polytechnic University. Even though Lily didn't live there she kept calling it her squat, and had a set of keys. I think this is one reason their squats survive as long as they do- they are not just homes, they are meeting places, and there is a band, a crew that overlooks it collectively. This might also be why things we describe as meetings are less stressful there than here.

is that to dirty up Exarchia and create schisms amongst subcultures the police chase junkies into the park that lines the occupied polytechnic. One morning my friend said she entered the square to find that all night long the police had been putting every junkie in Athens in the square and there were 600-700 at least.

By allowing these designs to continue as patterns we are abiding to a social contract of the prevailing democratic majority. Maybe

the: "the conceptual, affective and cultural plane of the insurgency." As put by The Flesh Machines in their text: Spoonful of Sugar.

I am hoping that some of my observations will inspire you, will bore you, might irritate you, and from there we can begin to dream of the question I was asked by my travel partner when we arrived in Exarchia square, shoulders laden with heavy backpacks, "Do we want this?"

I met Lily where it seems you meet up with everybody and anybody, the statue.

"Malibu! No one has given you a tour of upper Exarchia yet? What the fuck is wrong with these people!?" She grabbed my arm and we headed up hill. We hadn't yet walked a block when she ducked into a coffee shop, "Wait here." She came out with a letter in a plain, white envelope. Her first name was scribbled on top of it. "We use this café as sort of a renegade post office where comrades can leave each other notes." She pocketed the letter to be read later and I gushed over what a great idea that was. I would start immediately when I got home seeking out the best possible spot for our very own bay area renegade post office. I thought a good place for us all to do this might be The Long Haul.

She said that Exarchia used to be harder, but that since the word spread about how cool it was hip restaurant owners, students, and tourists had swarmed in like flies to a light bulb. "We tried to smash up the restaurants and all that, but they never budged." Her resolve to this problem was one of our stops: the anarchist owned bar. Later, I would spend some nights there drinking, arguing, and probably doing a little too much head nodding and smiling with the bands of kids pouring out of the night's assemblies and Marxist reading groups. I think we need a bar too, but in the meantime it seems Radio Bar and Eli's Mile High Club are ripe for the colonizing.

no longer be their only use.

I want to learn to occupy by lounging. Some of you should join me, and instead of using the benches, bleachers, storefronts, and art walks as intended we can take to lounging while saying and doing whatever we please, asserting ourselves as freaks, queers, and insurrectionists and making deals amongst no one but ourselves.

After leaving the benches we tramped up and up, weaving through the infamously skinny streets of Athens. She took me to the Greek version of Long Haul Info shop where she realized, "Oh goody! It is Wednesday they will be serving food." When we entered there was but one, lone man and he didn't seem to want to talk. The place was as such: table overflowing with outdated flyers, a well stocked library, a dirty kitchen, couches, the usual, and the promised Wednesday dinner had disappeared into the night. I loved it. What could possibly top that! We kept walking and in typical Mediterranean fashion a car whizzed past and almost hit me. I jumped out of the road and onto the sidewalk. Lily didn't skip a beat in the story she was telling, looked over at me and said, "Oh, and here, we walk in the middle of the street." When she said that I realized how well followed it was, as my brain collected flashbacks of others walking in the middle of the streets of Exarchia. The arbitrariness of this rule warmed my heart. In fact there is an actual initiative by the ministry of public order to create "bureaus of confronting incidents of arbitrariness" which makes all the silly, nihilistic gestures of the anarchist space seem so much delightful and appreciated.

The top of the hill called strefi is too good to share. The sun was setting over a 360 view of Athens, the acropolis well lit from below. Lily and I were really starting to get each other - trading ideas and working out stuff that had

dwarves, or maybe a lousing. And that kind of quelled the anxiety of overlooking this overcrowded, cement house maze that went on non-stop until the mountains in the east and the sea in the south.

foreclosures. This manicuring of cities leads to the isolation of certain cells of the population and the creation of ghettos.

An extreme example of this type of planning

the conceptual, affective, and cultural plane of insurgency.

Once the sky was finally dark we found our way to Scaramagra, the lower Exarchia squat that is the closest to the occupied Polytechnic University. Even though Lily didn't live there she kept calling it her squat, and had a set of keys. I think this is one reason their squats survive as long as they do- they are not just homes, they are meeting places, and there is a band, a crew that overlooks it collectively. This might also be why things we describe as meetings are less stressful there than here. People come to the squat sometime in the night, the fridge is full of dollar beers and often hours after it was supposed to start people get around to discussing some intended topic or another. Then slowly discussion will appear to be facilitated but its not. Things are coming up as if off an agenda but they is most certainly no agenda. Each person speaks until they have said what they needed, no timers, and no deadlines. It drags on and on. There is no process for meetings in Greece. In so many ways they are inefficient, scattered, but they find a rhythm eventually, and rhythm has more possibilities than being efficient because of guidelines. Yes, I am suggesting no rules. No stack, no facilitator, no agenda.

is that to dirty up Exarchia and create schisms amongst subcultures the police chase junkies into the park that lines the occupied polytechnic. One morning my friend said she entered the square to find that all night long the police had been putting every junkie in Athens in the square and there were 600-700 at least.

By allowing these designs to continue as patterns we are abiding to a social contract of the prevailing democratic majority. Maybe instead, we can become a minority of comrades who insist on carrying the autonomous initiative to move forward and attack. To borrow nothing from Athens but its bravery. Then we can use that to create our own thing, something that is big and new, something that has never been done.

On my last night before leaving Greece my travel partner and I were enjoying the usual rowdy, crowded atmosphere of Exarchia. I realized that the question he asked me on arrival he had never had the chance to answer cause I had been ranting too much about how I didn't get Exarchia and didn't want it and all this grumpy stuff (Which in days was replaced by a crush like admiration and longing).

"Hey! What about you?" I asked.

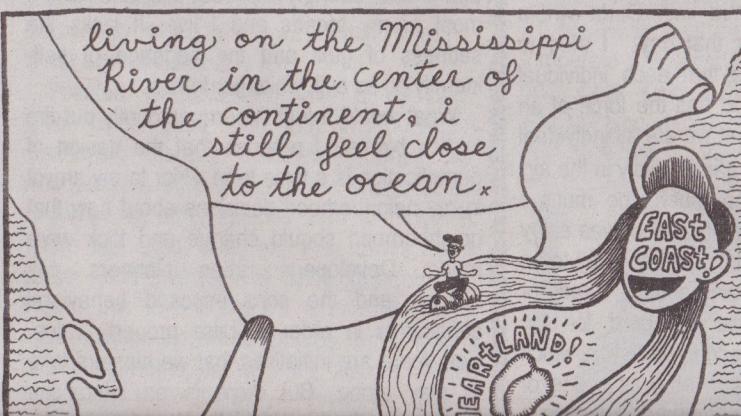
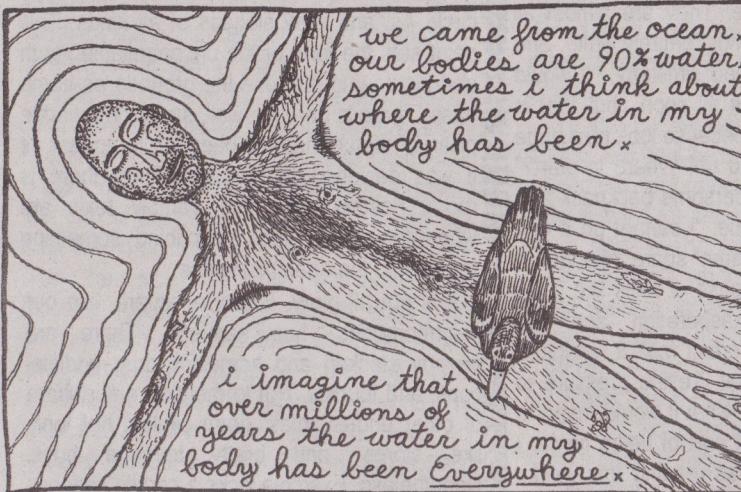
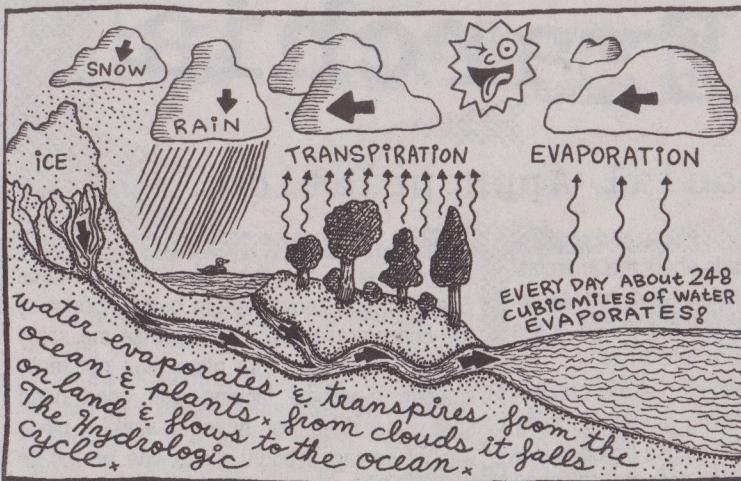
"What, about me?"

"Do you want this?"

He took his usual, pre-emptive breath, "Yes, the time has come to say things without mincing words: yes."

αὐτονομία

εξέγερση



Crash the Party

Continued from Page 1

government, federalism, and individual liberty, through a nonpartisan public-private partnership of America's state legislators, members of the private sector, the federal government, and general public."

ALEC currently has 9 task forces on different topics, each co-chaired by one elected official and one or more representatives of the "private sector" i.e. a corporate representative. Together, corporations and elected officials develop model legislation. Task forces include: Public Safety and Elections; Civil Justice; Commerce, Insurance and Economic Development; Education; Energy, Environment and Agriculture; Health and Human Services; International Relations; Tax and Fiscal Policy; Telecommunications and Information Technology.

ALEC has a board of directors composed of elected officials, plus a "private enterprise board" composed of corporate representatives. The private enterprise board includes representatives from (among others) the right-wing Koch brothers (Koch Companies Public Sector, LLC - Mike Morgan), ExxonMobil Corporation (Randy Smith), Peabody Energy (Kelly Mader), AT&T (Bill Leahy), Wal-Mart Stores (Maggie Sans), Coca-Cola (Gene Rackley), Kraft Foods, Inc. (Derek Crawford), State Farm Insurance Co. (Roland Spies), UPS (Richard McArdle), Intuit, Inc. (Bernie McKay), Bayer Corp. (Sandra Oliver),

ALEC should know there are a million better things to do with their time than plotting mass incarceration. But there's nowhere we'd rather be than confronting their meeting.

GlaxoSmithKline (John Del Giorno), Pfizer Inc (Michael Hubert), Pharmaceutical Research and Manufacturers of America (PhRMA) (Jeffrey Bond) and the American Bail Coalition (William Carmichael).

The 800 model laws drafted by ALEC are mind-boggling in their pro-corporate scope. They cover school privatization, green house gas emissions, union busting,

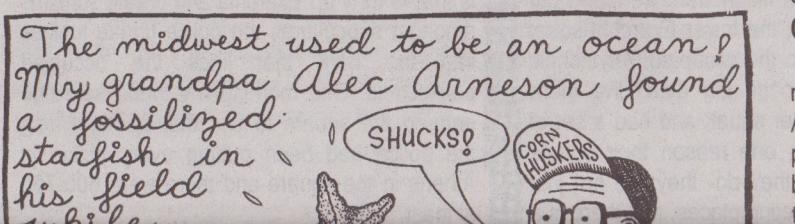
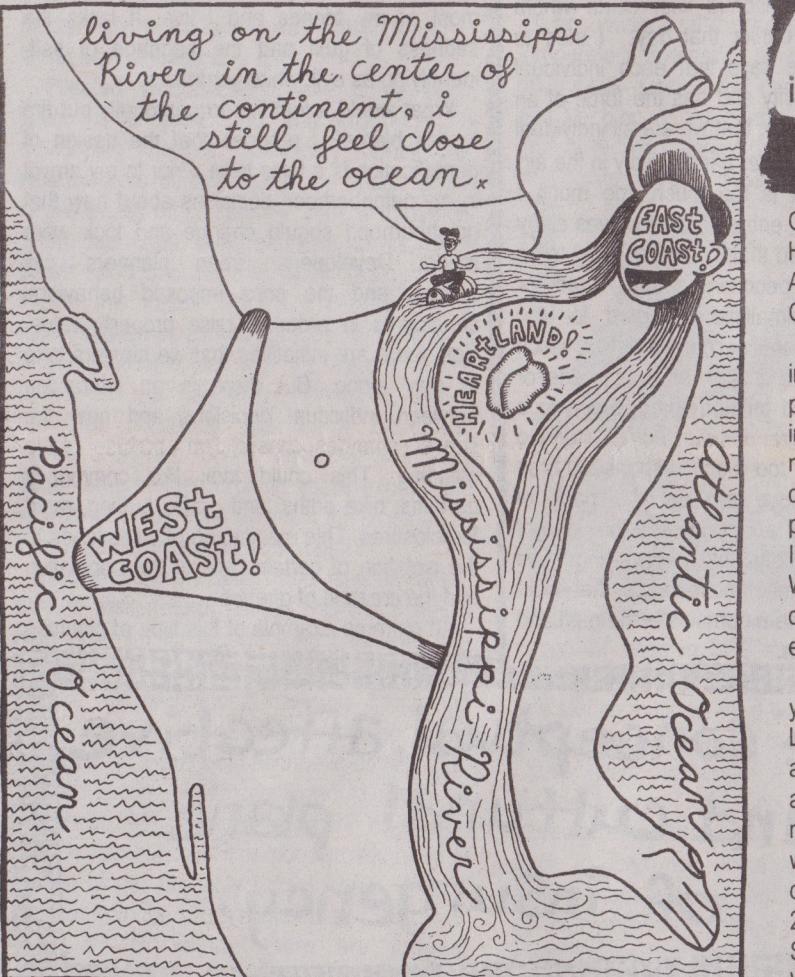
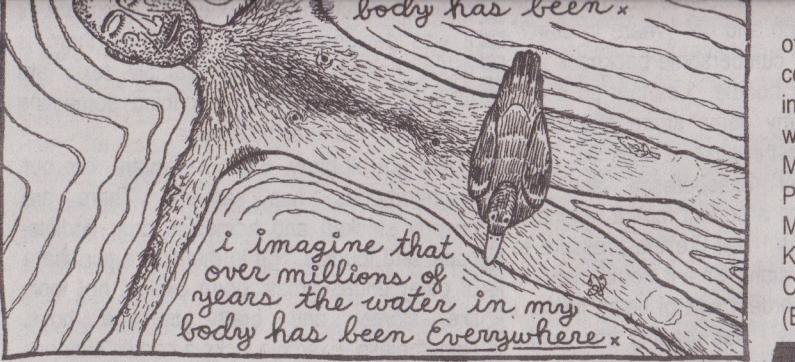
CCA was expected to earn \$74 million for operating private immigration detention centers during 2010.

SB 1070 is not the first law-and-order bill linked to ALEC. ALEC and its partners in the private prison business were behind the dozens of Three Strikes, truth-in-sentencing and mandatory minimum laws passed by states over the last 20 years. ALEC's model Three Strikes law was called the "Habitual Violent Offender Incarceration Act." These laws have helped double the number of people imprisoned in the US in the last generation, particularly decimating communities of color. The US has the highest rate of incarceration in the world — over 2 million people. ALEC's corporate partners have made millions off human suffering.

ALEC has tried to focus the war on terrorism against non-violent environmental protestors by drafting "The Animal and Ecological Terrorism Act" (a broader version of the Animal Enterprise Terrorism Act) and the "Environmental Corrupt Organizations-Preventative Legislation and Neutralization" act which treats activists like organized crime syndicates. Even publishing this article could be illegal under the act. These laws have been proposed in at least 16 states.

Because of ALEC's role in drafting SB 1070, Arizona activists in Project Baldwin describing themselves as "a group of people in occupied Indigenous lands" are organizing the protest in November. Their call to action notes "Whether maintained by the state or corporations, we're against all systems of control. We are for freedom of movement for all people. ALEC should know there are a million better things to do with their time than plotting mass incarceration. But there's nowhere we'd rather be than confronting their meeting. We're calling for four days of action here in occupied Onk Akimel O'odham lands from November 29th - December 3rd, 2011, with an emphasis for action on November 30th (N30!). We encourage a creative diversity of tactics on N30, the 12th anniversary of the Seattle uprising against the WTO. No matter the acronym, ALEC is no different than all the other gangs of businessmen, politicians, and bureaucrats that we've been resisting for over 500 years."

Colonialism



ALEC has a board of directors composed of elected officials, plus a "private enterprise board" composed of corporate representatives. The private enterprise board includes representatives from (among others) the right-wing Koch brothers (Koch Companies Public Sector, LLC - Mike Morgan), ExxonMobil Corporation (Randy Smith), Peabody Energy (Kelly Mader), AT&T (Bill Leahy), Wal-Mart Stores (Maggie Sans), Coca-Cola (Gene Rackley), Kraft Foods, Inc. (Derek Crawford), State Farm Insurance Co. (Roland Spies), UPS (Richard McArdle), Intuit, Inc. (Bernie McKay), Bayer Corp. (Sandra Oliver),

ALEC should know there are a million better things to do with their time than plotting mass incarceration. But there's nowhere we'd rather be than confronting their meeting.

GlaxoSmithKline (John Del Giorno), Pfizer Inc (Michael Hubert), Pharmaceutical Research and Manufacturers of America (PhRMA) (Jeffrey Bond) and the American Bail Coalition (William Carmichael).

The 800 model laws drafted by ALEC are mind-boggling in their pro-corporate scope. They cover school privatization, green house gas emissions, union busting, industrial farming, biotech, fracking, pesticides, liquified natural gas, childhood lead exposure, health insurance, coal ash, international trade, water, banking, consumer protection, auto insurance, credit cards, tort reform, voter ID, guns, death and taxes. ALEC provided inspiration for Wisconsin Governor Walker's bill stripping public union of collective bargaining rights that led to massive protests in early 2011.

ALEC's corporate members pay \$7,000 to \$25,000 a year, plus thousands more to participate on task forces. Legislative members pay \$50 a year. Besides getting access to model legislation written by ALEC, legislators and their families receive all-expense-paid trips to ALEC meetings (read: free vacation) where they can network with wealthy corporate representatives — potential campaign contributors. ALEC spent \$251,873 for childcare during 2009 so its guests could enjoy themselves. The November Summit meeting, for instance, will be at the luxurious Westin Kierland Hotel in the wealthy Phoenix suburb of Scottsdale.

Criminal Injustice

It is either fitting — or ironic — that ALEC is having their meeting in Arizona given ALEC's involvement in drafting Arizona Senate Bill 1070, the harsh anti-immigrant law passed in 2010 that sparked massive protests and a boycott against Arizona. SB 1070 requires Arizona police to attempt to determine an individual's immigration status

Animal and Ecological Terrorism Act" (a broader version of the Animal Enterprise Terrorism Act) and the "Environmental Corrupt Organizations-Preventative Legislation and Neutralization" act which treats activists like organized crime syndicates. Even publishing this article could be illegal under the act. These laws have been proposed in at least 16 states.

Because of ALEC's role in drafting SB 1070, Arizona activists in Project Baldwin describing themselves as "a group of people in occupied Indigenous lands" are organizing the protest in November. Their call to action notes "Whether maintained by the state or corporations, we're against all systems of control. We are for freedom of movement for all people. ALEC should know there are a million better things to do with their time than plotting mass incarceration. But there's nowhere we'd rather be than confronting their meeting. We're calling for four days of action here in occupied Onk Akimel O'odham lands from November 29th - December 3rd, 2011, with an emphasis for action on November 30th (N30!). We encourage a creative diversity of tactics on N30, the 12th anniversary of the Seattle uprising against the WTO. No matter the acronym, ALEC is no different than all the other gangs of businessmen, politicians, and bureaucrats that we've been resisting for over 500 years."

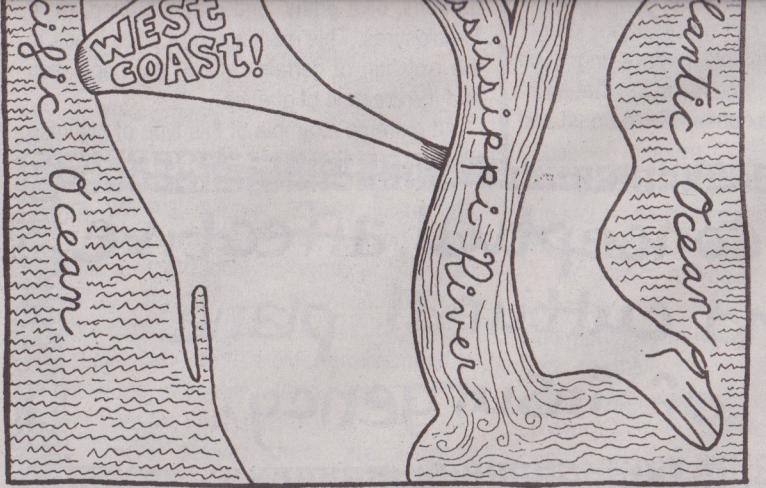
Colonialism

Project Baldwin puts ALEC in the context of colonialism: "Ultimately, there is nothing particularly remarkable about ALEC - everywhere those who benefit most from capitalism meet to devise ways to tweak the existing systems of economic exploitation to work more effectively in their interest.

"Internationally, institutions like the WTO and the IMF are the mechanisms of neo-colonialism, manipulating international markets and rewriting national laws to more efficiently channel the flow of resources from south to north, from poor states to wealthy ones, from marginalized peoples to the global ruling class. ALEC, in turn, represents the collusion of capital and the state to orchestrate the same process at the domestic level in the U.S.

"The policies that ALEC promotes are fundamentally designed to maintain control over marginalized populations upon whose exploitation the nation's corporations and ruling class depend to maintain their economic and political domination. For instance, ALEC's work on the behalf of the prison industry has targeted communities of color for criminalization and incarceration, creating a constant flow of human fodder for the prison industry and reinforcing the racialized and class-based hierarchies that underpin capitalism.

"It is important to articulate resistance to ALEC in terms of what it represents on a global scale and the role it plays



The shoreline of the ocean constantly changes. Erosion removes it, volcanoes create more. Glaciers freeze & cover land, or melt and the coastline rises. Looking out on the Mississippi River i thought about how the Midwest embraced me when i came back. People who picked me up hitch-hiking, my old friends, Complete strangers & long time family helped me & gave me what i needed. I tasted the sodium chloride in my tears of joy while watching the river run to the sea. ROBNOXIOUS

protection, auto insurance, credit cards, tort reform, voter ID, guns, death and taxes. ALEC provided inspiration for Wisconsin Governor Walker's bill stripping public union of collective bargaining rights that led to massive protests in early 2011.

ALEC's corporate members pay \$7,000 to \$25,000 a year, plus thousands more to participate on task forces. Legislative members pay \$50 a year. Besides getting access to model legislation written by ALEC, legislators and their families receive all-expense-paid trips to ALEC meetings (read: free vacation) where they can network with wealthy corporate representatives — potential campaign contributors. ALEC spent \$251,873 for childcare during 2009 so its guests could enjoy themselves. The November Summit meeting, for instance, will be at the luxurious Westin Kierland Hotel in the wealthy Phoenix suburb of Scottsdale.

Criminal Injustice

It is either fitting — or ironic — that ALEC is having their meeting in Arizona given ALEC's involvement in drafting Arizona Senate Bill 1070, the harsh anti-immigrant law passed in 2010 that sparked massive protests and a boycott against Arizona. SB 1070 requires Arizona police to attempt to determine an individual's immigration status during a "lawful stop, detention or arrest" when there is reasonable suspicion that the individual is undocumented. The law makes it a misdemeanor for any alien 14-years old or older to be in Arizona without carrying federal registration papers. SB 1070 also makes it illegal to give rides to immigrants or "conceal, harbor or shield" them if they are in the US illegally. The law, which almost requires racial profiling, is on hold after a federal judge issued an injunction blocking its enforcement.

During a December, 2009 meeting in Washington DC ALEC developed a model act with provisions that would become SB 1070 known as the "No Sanctuary Cities for Illegal Immigrants Act." At the time, Arizona Senator Russell Pearce, who introduced SB 1070 in Arizona, was an executive member of ALEC's task force on Public Safety and Elections. The private enterprise executive members of the task force included Corrections Corporation of America (CCA), the largest private prison company in the US, as well as the American Bail Coalition, representing bail bondsmen and bounty hunters. The National Rifle Association was the private enterprise chair of the task force.

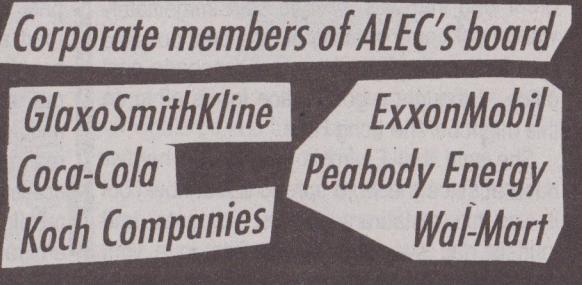
It is significant that corporations which stand to profit when more people are arrested and imprisoned are pushing laws that will accomplish that goal. For example,

meet to devise ways to tweak the existing systems of economic exploitation to work more effectively in their interest.

"Internationally, institutions like the WTO and the IMF are the mechanisms of neo-colonialism, manipulating international markets and rewriting national laws to more efficiently channel the flow of resources from south to north, from poor states to wealthy ones, from marginalized peoples to the global ruling class. ALEC, in turn, represents the collusion of capital and the state to orchestrate the same process at the domestic level in the U.S.

"The policies that ALEC promotes are fundamentally designed to maintain control over marginalized populations upon whose exploitation the nation's corporations and ruling class depend to maintain their economic and political domination. For instance, ALEC's work on the behalf of the prison industry has targeted communities of color for criminalization and incarceration, creating a constant flow of human fodder for the prison industry and reinforcing the racialized and class-based hierarchies that underpin capitalism.

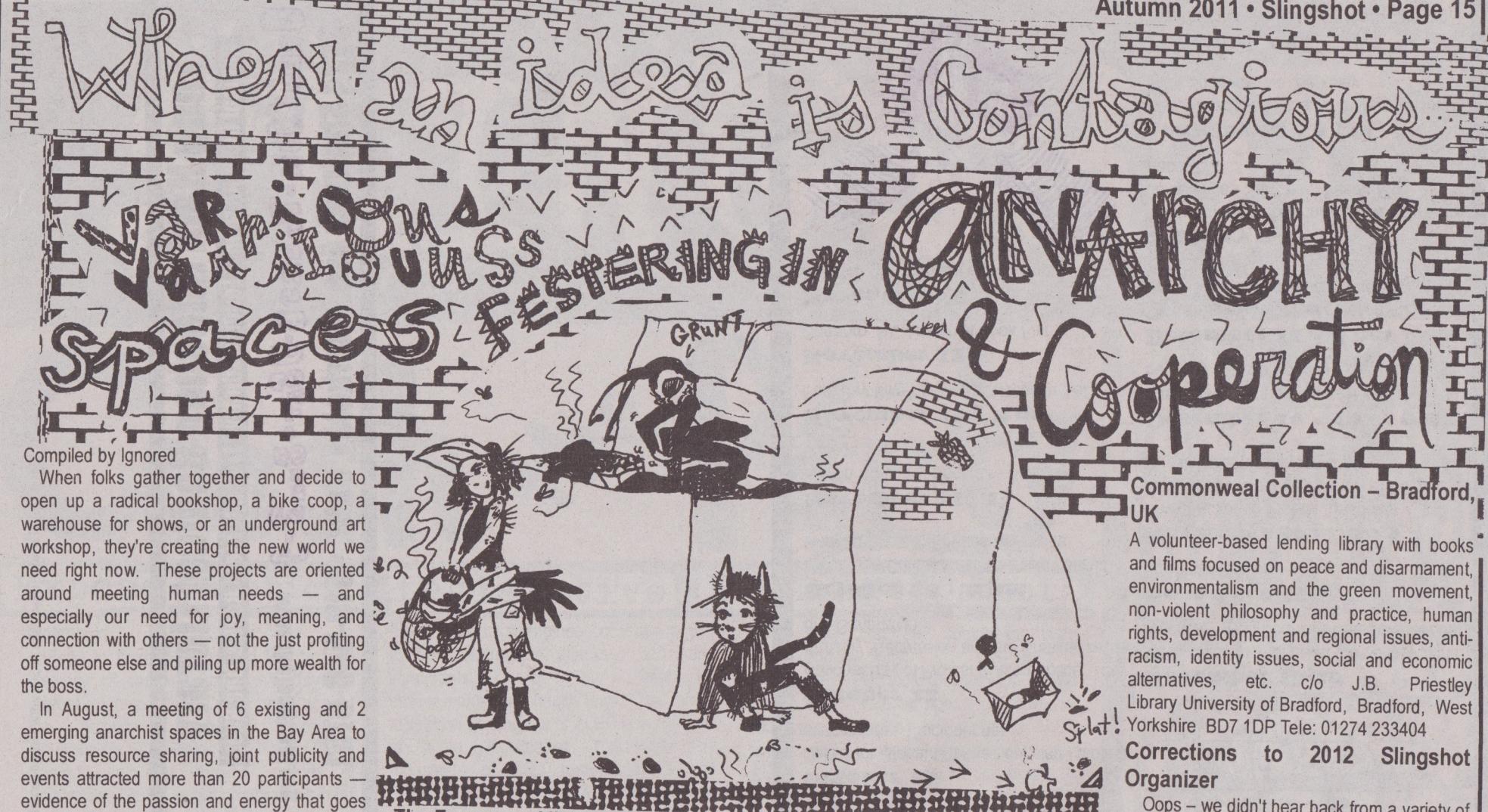
"It is important to articulate resistance to ALEC in terms of what it represents on a global scale and the role it plays



in the over 500 year process of colonization in the Americas. ALEC presents the unique opportunity to resist colonialism by directly confronting capital and the state while illustrating the ways in which each institution supports and defends the other.

"ALEC is the perfect example of how hollow and false social democracy is. ALEC and every one of the policies it promotes deserve to be directly confronted with fierce and uncompromising resistance to interrupt their ability to destroy lives and promote misery."

For more information about ALEC and how you can go to Arizona to shut it down, check out: alecexposed.org or azresistsalec.wordpress.com or email projectbaldwin@riseup.net. To plug into the November 30 solidarity action in the Bay Area, contact: communityactiondefense@gmail.com, Communityactiondefense.wordpress.com



Compiled by Ignored

When folks gather together and decide to open up a radical bookshop, a bike coop, a warehouse for shows, or an underground art workshop, they're creating the new world we need right now. These projects are oriented around meeting human needs — and especially our need for joy, meaning, and connection with others — not the just profiting off someone else and piling up more wealth for the boss.

In August, a meeting of 6 existing and 2 emerging anarchist spaces in the Bay Area to discuss resource sharing, joint publicity and events attracted more than 20 participants — evidence of the passion and energy that goes into radical spaces. Stay tuned for opening of the Holdout at 23rd and San Pablo in Oakland soon.

Here are some other new projects we got wind of too late to include in the 2012 organizer, plus some corrections. Check for more updates and corrections at slingshot.tao.ca.

Libertalia Autonomous Space — Providence, RI

A new Autonomous space with a lending library, free skool, internet access and meeting/event space. They host Icarus

The Furnace — Albany, NY

A collective space with shows, art installations, workshops and events. They host Food Not Bombs and a silkscreen lab. 84 Grand Street Albany NY 12202

Phoenix Rising / Bad Egg Books — Tulsa, OK

An anarchist bookstore in the basement of a cafe/deli/grocery with a community garden and a free store. 306 S. Phoenix Ave. Tulsa, OK 74127 918-582-5344, phoenixrisinggrocery.blogspot.com, 1badegg.blogspot.com

Troy Bike Rescue — Troy, NY

A volunteer run community bike

Berkeley Student Food Cooperative — Berkeley, CA

A new food coop on the UC Berkeley campus. 2440 Bancroft Way, #102 Berkeley, CA 94704 510-845-1985

Austin Yellow Bike Project Shop — Austin, TX

A community bike shop with tools and volunteers who help people fix bikes. They're at a 3/4 acre site with a community garden. They also distribute free yellow bikes in public locations, but that part of their mission has become secondary (and it sounds like many of

Commonweal Collection — Bradford, UK

A volunteer-based lending library with books and films focused on peace and disarmament, environmentalism and the green movement, non-violent philosophy and practice, human rights, development and regional issues, anti-racism, identity issues, social and economic alternatives, etc. c/o J.B. Priestley Library University of Bradford, Bradford, West Yorkshire BD7 1DP Tele: 01274 233404

Corrections to 2012 Slingshot Organizer

Oops — we didn't hear back from a variety of spaces when we were updating the radical contact list, so they got left out of the 2012 organizer and/or we got their info wrong. We should have listed the following places:

- Las Vegas Zine Library, 520 Fremont St (inside of Emergency Arts!) 702 773 6484; mail: Po Box 72071, Las Vegas, NV 89170 Email: lvzinelibrary@gmx.com, www.lvzinelibrary.blogspot.com
- We left Blast-O-MatArt Gallery in Denver out of the list by mistake — they are at Blast-o-mat Art Gallery 2935 W. 7th Ave. Denver, CO 80204 manofdoom@live.com.
- We left City Heights Free Skool off the list.

especially our need for joy, meaning, and connection with others — not the just profiting off someone else and piling up more wealth for the boss.

In August, a meeting of 6 existing and 2 emerging anarchist spaces in the Bay Area to discuss resource sharing, joint publicity and events attracted more than 20 participants — evidence of the passion and energy that goes into radical spaces. Stay tuned for opening of the Holdout at 23rd and San Pablo in Oakland soon.

Here are some other new projects we got wind of too late to include in the 2012 organizer, plus some corrections. Check for more updates and corrections at slingshot.tao.ca.

Libertalia Autonomous Space — Providence, RI

A new Autonomous space with a lending library, free skool, internet access and meeting/event space. They host Icarus Providence and IWW. 280 Broadway, Room 200, Providence, RI 02903, 401-680-6264, libertaliapvd.org, libertalia401@gmail.com

Dream City Collective — Washington, DC

A worker-owned coop thrift store, book and literature store, silk screen project and events space. 5525 Illinois Ave. NW, Washington, DC 20011 dreamcitythrift.org

Burning Books — Buffalo, NY

A brand new radical bookstore with movies, speakers and events. Open Wed-Sun 11 to 7. 420 Connecticut St. Buffalo, NY 14213, 716-881-0791, burningbooksbuffalo.com.

TOAD Bicycle Cooperative — Kalamazoo, MI

A bike coop and infoshop in a basement space with a tool library, information on building and maintaining bicycles, free internet, and bikes that are for sale or for folks to build. TOAD stands for Teach, Organize, Assemble, Disseminate Information. They have 200 members / volunteers! 817 Hoffman Ct. Kalamazoo, MI 49007 269-779-2888



The Furnace — Albany, NY

A collective space with shows, art installations, workshops and events. They host Food Not Bombs and a silkscreen lab. 84 Grand Street Albany NY 12202

Phoenix Rising / Bad Egg Books — Tulsa, OK

An anarchist bookstore in the basement of a cafe/deli/grocery with a community garden and a free store. 306 S. Phoenix Ave. Tulsa, OK 74127 918-582-5344, phoenixrisinggrocery.blogspot.com, 1badegg.blogspot.com

Troy Bike Rescue — Troy, NY

A volunteer-run community bike space with DIY bike repair nights and bike education. Open Mon & Wed evenings and for events. 3280 6th Ave. North Troy, NY 12180 troybikerescue.org/

Sanctuary for Independent Media — Troy, NY

A community media production facility in an historic former church that hosts screenings, production and performance facilities, trainings in media production and a meeting space for artists, activists and independent media makers. 3361 6th Ave. North Troy, NY 12180 mediasanctuary.org/

Maryland Food Collective — College Park, MD

A not-for-profit food co-operative located on the University of Maryland campus in College Park right outside Washington DC that's been going for 30 years. Drop-in volunteers can get food credit at the store if you're traveling through the area and need some eats. B0203 Adele H. Stamp Student Union, University of Maryland, College Park, MD 20742 301-314-8089

Berkeley Student Food Cooperative — Berkeley, CA

A new food coop on the UC Berkeley campus. 2440 Bancroft Way, #102 Berkeley, CA 94704 510-845-1985

Austin Yellow Bike Project Shop — Austin, TX

A community bike shop with tools and volunteers who help people fix bikes. They're at a 3/4 acre site with a community garden. They also distribute free yellow bikes in public locations, but that part of their mission has become secondary (and it sounds like many of the yellow bikes disappeared . . .) 1216 Webberville Road, Austin, TX, 78721 austinyellowbike.org



The Front Stoop — Lincoln, NE

A new independent community bookstore. 860 S 27th Street Lincoln, NE 68510 (402) 474-6630

Brave New Books — Austin, TX

A bookstore focused on suppressed information — they appear to be Ron Paul supporters and/or libertarians. A reader wrote in to suggest we list them — let us know what you think. 1904 Guadalupe, Austin, TX, 78705 512-480-2503 bravenewbookstore.com

Mississippi Immigrants' Rights Alliance (MIRA) — Jackson, MS

Not a space — they are a non-profit that a reader suggested we list. 612 N. State St. Jackson, MS 39202 www.yourmira.org

rights, development and regional issues, anti-racism, identity issues, social and economic alternatives, etc. c/o J.B. Priestley Library University of Bradford, Bradford, West Yorkshire BD7 1DP Tele: 01274 233404

Corrections to 2012 Slingshot Organizer

Oops — we didn't hear back from a variety of spaces when we were updating the radical contact list, so they got left out of the 2012 organizer and/or we got their info wrong. We should have listed the following places:

- Las Vegas Zine Library, 520 Fremont St (inside of Emergency Arts!) 702 773 6484; mail: Po Box 72071, Las Vegas, NV 89170 Email: lvzinelibrary@gmx.com, www.lvzinelibrary.blogspot.com
- We left Blast-O-MatArt Gallery in Denver out of the list by mistake — they are at Blast-o-mat Art Gallery 2935 W. 7th Ave. Denver, CO 80204 manofdoom@live.com.
- We left City Heights Free Skool off the list: 4246 Wightman St. San Diego, CA 92105.
- We printed the wrong address for Papercut Zine Library — they are now at 1299 Cambridge Street, Cambridge MA 02139.
- The First Avenue coop in San Diego has a new name and address: The Mad House, 3579 Madison Avenue, San Diego, CA 92116.
- We listed the wrong address for Big Idea books because they moved. They are now at 4812 Liberty Ave. Pittsburgh, PA 15224. Same phone #.
- We printed the wrong postal code for the Edmonton Small Press Association in Alberta, Canada — the correct one is T6E 4E3.
- We listed the wrong address for Barricade Infoshop in Melbourne, Australia — they are really at 670 High St Thornbury, 3071 Melbourne Australia. The PO Box we published no longer exists, either. Their email address is barricadeinfoshop@riseup.net and website is barricade.org.au.
- We left out a listing for The Freedom Shop anarchist infoshop at 162 Riddiford St, Newtown, Wellington, New Zealand.

SLINGSHOT

THE 2012 Slingshot

SLINGSHOT

Dream City Collective —
Washington, DC

A worker-owned coop thrift store, book and literature store, silk screen project and events space. 5525 Illinois Ave. NW, Washington, DC 20011 dreamcitythrift.org

Burning Books – Buffalo, NY

A brand new radical bookstore with movies, speakers and events. Open Wed-Sun 11 to 7. 420 Connecticut St. Buffalo, NY 14213, 716-881-0791, burningbooksbuffalo.com.

TOAD Bicycle Cooperative –
Kalamazoo, MI

A bike coop and infoshop in a basement space with a tool library, information on building and maintaining bicycles, free internet, and bikes that are for sale or for folks to build. TOAD stands for Teach, Organize, Assemble, Disseminate Information. They have 200 members / volunteers! 817 Hoffman Ct. Kalamazoo, MI 49007 269-779-2888

636 6th Ave. North Troy, NY 12180
troybikerescue.org/

Sanctuary for Independent Media –
Troy, NY

A community media production facility in an historic former church that hosts screenings, production and performance facilities, trainings in media production and a meeting space for artists, activists and independent media makers. 3361 6th Ave. North Troy, NY 12180 mediasanctuary.org/

Maryland Food Collective – College
Park, MD

A not-for-profit food co-operative located on the University of Maryland campus in College Park right outside Washington DC that's been going for 30 years. Drop-in volunteers can get food credit at the store if you're traveling through the area and need some eats. B0203 Adele H. Stamp Student Union, University of Maryland, College Park, MD 20742 301-314-8089



The Front Stoop – Lincoln, NE

A new independent community bookstore. 860 S 27th Street Lincoln, NE 68510 (402) 474-6630

Brave New Books – Austin, TX

A bookstore focused on suppressed information – they appear to be Ron Paul supporters and/or libertarians. A reader wrote in to suggest we list them – let us know what you think. 1904 Guadalupe, Austin, TX, 78705 512-480-2503 bravenewbookstore.com

Mississippi Immigrants' Rights
Alliance (MIRA) – Jackson, MS

Not a space – they are a non-profit that a reader suggested we list. 612 N. State St. Jackson, MS 39202 www.yourmira.org

Cambridge Street, Cambridge MA 02139.

- The First Avenue coop in San Diego has a new name and address: The Mad House, 3579 Madison Avenue, San Diego, CA 92116.
- We listed the wrong address for Big Idea books because they moved. They are now at 4812 Liberty Ave. Pittsburgh, PA 15224. Same phone #.
- We printed the wrong postal code for the Edmonton Small Press Association in Alberta, Canada – the correct one is T6E 4E3.
- We listed the wrong address for Barricade Infoshop in Melbourne, Australia – they are really at 670 High St Thornbury, 3071 Melbourne Australia. The PO Box we published no longer exists, either. Their email address is barricadeinfoshop@riseup.net and website is barricade.org.au.
- We left out a listing for The Freedom Shop anarchist infoshop at 162 Riddiford St, Newtown, Wellington, New Zealand.

Long Haul
3124 Shattuck Avenue
Berkeley, CA 94705

If address label reads "Last Issue 105" contact us or be deleted!

Non-Profit Org.
U.S. Postage
PAID
Berkeley, CA
Permit No. 129

Long Haul Infoshop Radical Library

Radical Reading room • Lending Library • Free Internet • Book & Zine Shop



www.thelonghaul.org

3124 Shattuck Ave. • Berkeley, Calif. • 510-540-0751

ADDRESS SERVICE REQUESTED

